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THE MISSIONARY HERALD

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THE

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THE financial year of the Board closes August 31, but the books of the Treasurer will be kept open until September 6, to receive donations designed to be included in the year 1882–83. There is yet time for any who desire to add their names to the number of those who have doubled their contribution. Additional gifts, large or small, will be gratefully received, and by none more gratefully than by the laborers at the front who are loudly calling for enlarged means. (See article on page 329, on "The Last Month of the Financial Year.")

REV. R. A. HUME reports that a society has recently been organized at Ahmednagar, called "The Bombay Native Christian Education Society," to help promising native Christian lads who wish to secure an English education, but cannot do so without assistance. The project was conceived and inaugurated entirely by a few native Christian laymen, and almost without consultation with pastors or missionaries. Yet it is the desire of the leaders to work wholly in connection and conference with them. The working man in the scheme is a member of the mission, who has raised himself from very humble circumstances to the position of Chief Police Constable on the Bombay line of railway. It is premature yet to say what support this society will receive from the native Christian community; but it certainly deserves all encouragement.

SOME striking facts respecting the universality of marriage among the women of India have been brought to light in a statement received from a census commissioner of Bengal, given in *India's Women*. It seems that, taking 100 girls at ten years of age, 12 will be married and 88 single; of 100 women at thirty years of age, 87 will be married, 12 will be widows, and 1 unmarried; of an equal number at sixty years of age, there are no spinsters, but 88 widows and 12 married women. There are 48,644 widows under ten years of age, three fourths of them being Hindus, and the remainder Mohammedans. This is for Bengal alone. In all India there are twenty-one million widows, and one half of them were never wives. One of these widows said to an English lady: "Your government stopped our burning ourselves with the bodies of our husbands, and now we are left without a remedy." Is it not time that these poor sufferers should be shown the remedy which is in the gospel of Christ?

THE record of the ingathering to the church at Adana, to be found on another page, will be read with delight by all friends of missions. We have received as yet no details of the revival at Hadjin; but a brief note from Mr. Adams, at Antioch, tells of a great awakening at another place: "We are having a wonderful work of Divine grace at Kessab. It is the first revival the place ever enjoyed. God be praised for his infinite grace! Four prayer-meetings daily, and *such* Sabbath congregations as are rarely seen. All this in the midst of the silk harvest, when generally it has been impossible to sustain prayer-meetings. Our mouth is filled with laughter."

THE ignorance of many, who ought to be better informed in regard to the work connected with the kingdom of God, sometimes comes to light in an amusing as well as a painful way. One of our missionaries was astonished at being asked, recently, by one who was intelligent on most matters, "Where is Macedonia?" An English magazine tells of a person who came to the office of the Zenana Missionary Society, saying that he had looked carefully over the maps, and could not find Zenana anywhere. He thought it possible that this was a new place, inasmuch as his map, which was an old one, did not give it. This latter incident is matched by the question of an American lady, who, on hearing something about Zenana work, inquired if it was anything like Kensington work. How long will it be before the ladies of the land think more of the garment of Christ than of their embroidery!

WE have letters from Bailunda bringing down the dates to May 29. The health report is excellent. With the exception of Dr. Nichols, whose health has been unfavorably affected to some degree, apparently by the high altitude of the station, the missionaries are reported as all strong and well; none of them having had the least touch of fever the past season. Correspondents should notice the fact, stated in Mr. Fay's letter on another page, that the mail-bag containing all letters sent from America, from February 18 to March 18, was lost in a river between the coast and interior. The war in which the King is at present engaged will very likely interfere with the mails for a few months to come.

FURTHER details respecting the Annual Meeting, particularly concerning hotels and railroads, will be found upon the fourth page of the cover of this number.

LETTERS from Madura report that Mr. Rendall, tidings of whose death, received by telegraph, we gave last month, died at Bombay, June 13, at the house of Rev. Edward S. Hume. Dr. Chester accompanied Mr. Rendall to Bombay to assist in the surgical operation of lithotrity, and Dr. Ballantine, Dr. Fairbank, and other members of the Maratha Mission were also permitted to minister to the sick man. Letters from Madura, written as the brethren say amid their tears, speak of the profound sorrow which is felt both among Hindus and Christians over the loss they have sustained. A letter from Mr. Rendall himself, written just before he started for Bombay, alludes briefly to the operation to which he was to submit, saying, "Although anxious, I cheerfully submit my case to the Lord, who will order all things for good." There is a striking unanimity in the letters received in calling Mr. Rendall "the model missionary."

THE telegraph reports the death of two noted African potentates, Cetewayo and Mtesa; but the report concerning the latter needs confirmation. There are many good men in South Africa who will breathe more freely because the career of Cetewayo is ended. His presence was a standing menace to good order and quietness in regions north of the Tugela, and his influence was felt even among the Zulus in Natal. The policy of the English government in returning him to Zululand, after the division of the territory by Sir Garnet Wolseley, has been much criticized. The result has been the death of Cetewayo, a matter of less serious import than the anticipated war among his former subjects.

IF the tidings of the death of Mtesa, above referred to, should be confirmed, there is reason to anticipate a more rapid progress of the missionary work in Uganda. He was an able monarch, but his most marked characteristic was fickleness. One day a pagan, he would on the next profess Christianity, and shortly after be converted by the Arabs to Mohammedanism; and so over and over from one faith to another, until the missionaries lost all faith in his professions and promises. The letters from Uganda, down to November 19, from the English Church missionaries, report that all was going well, and that the French Roman Catholic missionaries had left, bag and baggage. If these faithful Church Missionary laborers are permitted to toil on without interference, we may hope that, under any change of government at Uganda, there will be marked progress in the missionary work.

WITH regard to the recent military operations of the French in Madagascar, it appears that the action opened in May last with the bombardment and capture of Majunga, on the northwest coast of the island, followed not long after by the capture of Tamatave, on the east coast. This port the French Admiral forthwith proclaimed in a state of siege. The British Consul, Mr. Pakenham, was ordered to leave the place within twenty-four hours. But the Consul was at the time very sick, and seven hours before the twenty-four had elapsed he died, his sickness being aggravated by the political crisis, and especially by the forcible arrest of his own secretary in his presence. The officers of the British man-of-war then lying in the harbor were invited to the funeral of the Consul, and attended in considerable numbers, together with several French officers. Afterwards, however, all communication between the man-of-war and the shore was stopped. The arrest of the Consul's secretary was followed by that of Mr. Shaw, a missionary of the London Missionary Society, and a British subject, charged with "holding correspondence with the enemy"; the "enemy" being his own flock. He was cast into prison, where, at the last advices, he was still held. As some explanation of these high-handed movements, it is well known that the Roman Catholic missionaries in the island are extremely jealous of the Protestant missionaries, and that, as the present French Ministry has more than once confessed, its anti-clericalism at home makes it all the more devoted to the interests of the Church in foreign parts. Whether or not this will prove to be the secret influence at work remains to be seen. But of this we may be sure, that the British Government will not let it remain so. It has already demanded prompt and full explanations, and such reparation as is possible. And British interference means a wider and surer field for the work of the gospel and the missionaries of Christ.

Our letters from Japan are very brief, and do not give particulars of the remarkable revival which seems to be extending among the several mission stations. Our brethren are apparently too busy to tell the story. The simple fact that, since the beginning of the special religious interest a few weeks ago, 185 persons have been received into churches connected with our mission in Japan, indicates the extraordinary character of the work. The quickening life in those who have heretofore professed Christ is not the least among the occasions for rejoicing. This is indeed a gracious visitation for Japan.

A valuable monograph upon "The Water Highways of the Interior of Africa" has been prepared by James Stevenson, Esq., F. R. G. S., of Glasgow, containing also notes upon slave-hunting and the means of its suppression, together with two beautiful maps of Equatorial Africa. These lakes and rivers are yet to be highways, not for commerce only, but for the advancing kingdom of God, and papers like this will hasten the day of deliverance for Africa.

In regard to the "labor traffic" among the islands of the Pacific, to which reference is made elsewhere in this number, Dr. Inglis, many years a missionary at the New Hebrides, in an article in the *British and Foreign Evangelical Review*, speaks in terms of the strongest condemnation. He considers it a frightful source of evil, threatening not only the missions, but eventually the extermination of the natives. There are, it seems, at present about thirty "labor-vessels" engaged in this nefarious traffic, each taking away an average of eighty "emigrants," and making three or four voyages annually. The system is smoothly called "Free Emigration," but is little better than kidnapping. The people are coaxed away, especially the young men, simply to sell their labor, when they had far better remain at home and cultivate their paternal acres. The islands are not overcrowded; far from it. The New Hebrides could easily maintain ten times their present population. The problem is, how to preserve and increase this population, not to reduce it by emigration. One can readily see how discouraging it is to the missionaries to have their young men drawn away thus, year by year, by mercenary roughs, whose sole purpose is to make money, without regard to the consequences to the deluded natives.

Rev. Mr. Jenney, on leaving his field of labor for America, witnessed a scene which he says more than repaid him for years of toil and self-denial. "Ten years ago, as we entered Monastir, not a soul came to welcome us; but, as we left, not less than one hundred persons accompanied us a mile out of the city, and as they bade us good-by not an eye was dry. Some were so affected that they could not speak." Scenes like that at Miletus, when Paul parted from his friends, are not uncommon on missionary ground.

In scanning the letters from Egypt, some of them from the United Presbyterian Missionaries at Cairo and Alexandria, we have looked in vain for any reference to the effect upon the mission of the terrible ravages of the cholera. It is hardly to be expected that this prosperous mission will not to some extent be checked by the pestilence which now stalks through Egypt. One of the missionaries, without alluding to cholera, dwells upon their perils from Plymouth brethrenism. May the Lord deliver them from all evils.

THE LAST MONTH OF THE FINANCIAL YEAR.

The appropriations for the year were made last fall upon an estimate based upon pledges given at the meeting at Portland, which indicated that contributions additional to ordinary donations, though not reaching the $100,000 needed, would probably aggregate about one half that sum. We are happy to report that the donations for the first eleven months are in advance of those for the same period during the preceding year, by nearly $36,000. If all the churches which usually send in their contributions during the month of August will make it sure that these contributions do not fail to reach our treasury before the books close for the present financial year, upon the 6th of September, and if those generous donors, who love to remember this good cause at this season of the year with special gifts in gratitude for special Divine favors, will send forward their thank-offerings, we shall hope to receive at least $70,000, the average of the last two years for the month of August. But we sorely need the extra $100,000. Would that the Spirit of God, whose mighty power is reported in the tidings sent us from Central Turkey and Japan, might be manifest in the same way in all churches at home as well as in all our missions abroad!

MISS AGNEW, OF OODOOVILLE SEMINARY.

In one of the manuscript volumes belonging to the American Board, yellow with ago, there are brief memoranda of Eliza Agnew, in her own handwriting, made probably about the time of her departure for Ceylon, in 1839. She there records that she was born in New York City, February 2, 1807, and that her fathe and mother were both dead. She gives the day of her hopeful conversion, December 28, 1823, which event occurred in the midst of a revival of religion. With the statements that she studied in several schools in New York, that she united with the Orange Street Presbyterian Church, in January, 1824, and that she sailed from Boston, in the "Black Warrior," July 30, 1839, the record closes. She never again saw her native land, but, after forty-four years of uninterrupted and faithful labor, she left the earthly for the heavenly service, falling asleep in Jesus, at Oodooville, Jaffna, June 14. Writing from Jaffna, a day or two after her decease, Rev. S. W. Howland thus refers to her death and to the remarkable work she has accomplished during her long life: —

"For two years or more Miss Agnew has been failing both physically and mentally, and for some months she has often not been able to recognize her friends, and had difficulty in saying what she wished. It seemed to be a kind of paralysis. For some days she had not been able to rise, and on Wednesday morning she passed into a state of unconsciousness from which she only waked in the other world. For forty years she labored incessantly in Oodooville Seminary, with an earnestness and singleness of purpose rarely equaled. She never visited America, feeling that it would be like putting the hand to the plow and looking back. During these years she only left Jaffna once, and that for a few weeks on the Pulney Hills. She was the wonder of all for her good health

and activity. While she took interest in every department of the work, her special care was for her girls. Over eight hundred have been under her instruction, and she has remarked that she has probably led more brides to the marriage-altar than any other person living. She was well called "the mother of a thousand daughters." All her pupils loved her as a mother, and nearly all of them claim her as their mother in Christ, and she was permitted to see their children to the third generation walking in the ways of the Lord. A few days before her death, when Father Howland prayed with her, he asked her what he should pray for, and she said: 'For the girls, that they may be more consecrated to the service of Christ, and for me, that I may be more spiritually minded.' When we lived at Oodooville I often heard her pleading at the throne of grace for her pupils, and her prayers had great influence over them. She was almost the pioneer in work for women by single ladies, and it is largely owing to the work she was permitted to do that female education is more advanced here than in almost any other heathen land. There was a large attendance at the funeral, and she will be sincerely mourned by all this people. In the months of her weakness the Misses Leitch have given her the best of homes, and cared for her as if she were their mother."

THEN AND NOW IN CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

Two features of recent mission work in China are worthy of special mention. One is the attempt on the part of some missions to meet the demands of the new age now dawning on China for higher education, both secular and religious. For this purpose institutions of an advanced grade are forming at Shanghai, Foochow, Ningpo, Têngchau, and Tungcho, in several of which the English language is taught as a part of the prescribed course.

The Chinese, in many cases, desire to learn the English language, inasmuch as a knowledge of it opens to them avenues of wealth and advancement. They are even willing to pay for such knowledge. A wealthy Chinese merchant gave $10,000 for the opening of one of these schools.

In all these institutions Western science is taught under Christian influences. They can but result in the enlightenment of the people, and in the association of the Christian faith in their minds with all that is valuable in human learning. Doubtless also there will not be wanting among the graduates those whose hearts the Lord has touched, and who will be willing to renounce secular good for the self-denying work of preaching the Gospel to their fellow-countrymen.

The other thing to be remarked in recent missionary efforts is the wide expansion of Protestant Missions and the extensive missionary journeys in remote parts of the Empire.

While all the missions have had their share in these efforts, the leading part has been taken by the China Inland Mission. This Society commenced its active operations in 1865, at which time seven only out of the eighteen provinces were occupied by Protestant Missions. It was organized through the efforts of Mr. James Hudson Taylor, who entered upon his missionary labors in China

in 1854. The express purpose of its formation was to carry the Gospel into the unoccupied provinces of China, and it has succeeded beyond the most sanguine hopes of any of its friends. Its recent statistics inform us that all but one of the eleven provinces unoccupied in 1865 have now Protestant Missions within their limits; also that special gifts have been received for defraying the expenses of a mission in that province.

These brethren have fulfilled the desire of Judson by entering China from the southwest, and have completed a line of stations from Bhamo, in Burmah, to Shanghai. They have lighted again the torch of the Christian faith in the city of Si-ngan-fu, the ancient capital of the T'ang dynasty, where the Gospel was first preached in China. They have occupied the capital cities of the provinces of Yunan, Kwei-chau, and Sze-chuen, on the southwestern borders of China, also of Shan-se and Ngan-hwuy. Their itinerating tours have extended into every province of the Empire. In two of these, Shên-se, and Shan-se, they have preached, and sold Christian books, in almost every city. Their lines of labor have extended nearly to the Saghalien River in Manchuria, to the Kia-Yuh-Kwan, a pass in the Great Wall on the northwest of China, and to Thibet and Burmah on the west and southwest. They have baptized the first converts among the Miautsz, those aborigines of China who still, in the southwest, inhabit the fastnesses of the mountains. They have visited these tribes in their homes, as also the Kah-Ch'ên of Burmah, and their labors are beginning among the tribes of Thibetan and Mongolian descent, encountered by them in Sze-chuen and Kan-suh.

Connected with this society are missionary families, and unmarried missionaries, both men and women. In dress and manner of life their rule seems to be to conform in great measure, in things not sinful, to the usages of the Chinese. Their numbers have increased to more than one hundred. In addition to these, they have supplied colporters for the British and Foreign and the American Bible Societies in their Chinese work. Their native helpers also number more than one hundred, and they have baptized, in all, more than thirteen hundred Chinese. They have become during later years the great pioneer mission in China.

At the outset they owed very much to the efforts of the missions already established to press into the regions beyond, and they now, in turn, are a constant stimulus to all the missions to occupy the whole land. They do not act in opposition to, but in harmony with, the other missions. They are at one with them in evangelical doctrine. They use the literature in Chinese prepared by other missions. Their effort is to co-operate with, and supplement the work of, those missions.

If their methods are in some respects different from those of the other societies, there is nothing to cause coldness or alienation of feeling. The rather should we rejoice in their efforts to reach all the Chinese, and to bridge the chasm between this haughty, exclusive people and Christians from the far West. The work they have undertaken is very great, and it is full of difficulties. Their time of trial is yet to come. An open door is set before them. They are now seeking for other seventy laborers to join their number in this broad field.

Be it ours to extend to them our earnest sympathy, to be glad in all they have wrought, and to join with them in fervent prayers for their continued prosperity and usefulness.

The present state of this and other missions in China, as contrasted with the work in its earlier stages, is truly wonderful and should occasion devout thanksgiving to God. There are still living two Christian gentlemen, Professor S. Wells Williams, of New Haven, and Dr. Peter Parker, of Washington, D. C., who were for many years missionaries of the American Board in China, and whose labors form a connecting link between the beginnings of Protestant missions in that land and the events which are now taking place before our eyes.

Dr. Williams arrived in Canton in 1833, the year before the death of Dr. Morrison, and was personally acquainted with that eminent missionary. Dr. Parker arrived in 1834, a few months after Dr. Morrison's death. They found Messrs. Bridgman and Stevens at Canton, and six missionaries to the Chinese scattered at different places in the Indian Archipelago. There was one ordained native evangelist, and there were seven Chinese converts. Missionary work had then to be carried on in secret. It was a capital crime for a foreigner to propagate Christianity or for a native to embrace it.

The few foreign residents then in China were confined to Macao, on the Island of Ngao Mên, and to the "thirteen factories," or mercantile houses, in Canton. "The barbarians' place in the Celestial Empire," wrote one of the missionaries, "is very strait and narrow, and they come into contact with few except merchants." Foreign women were not allowed in Canton. So late as 1834 an ordinance was passed to enforce this rule.

The Roman Catholic Missions, indeed, made Macao their base of operations, and went from thence to all parts of the Empire; but they were obliged to travel in secret and carry on their work without the knowledge of the government. They and their converts might at any time be arrested and punished according to the laws of the land. Christianity was a proscribed religion. Everything had to be won for its followers.

How great the changes these two early missionaries have lived to witness! What marvels have been wrought in China within these fifty years! They now behold Christianity acknowledged by the government as a lawful religion of the Empire; recommended also as a good religion, teaching the practice of virtue and equal love to mankind, and protected alike in those who teach, and in those who receive, its doctrines. They have lived to see missionaries located, not only in the single mart of trade at Canton, but in the capital of the Empire, and at all the twenty or more consular posts in China; located also in nearly double that number of stations, scattered throughout the eighteen provinces, away from consular posts and beyond the limits of foreign traffic. In 1833 it was not permitted to a foreign lady to reside with her husband in Canton: in 1883, missionary families are living in the border provinces in the west of China, in Yün-nan and Kwei-chau, in Sze-chuen, Kan-suh, and Shên-se. In 1833 one known as a foreign missionary was not allowed to pass openly from Macao to Canton: in 1883, missionaries are journeying to and fro in all parts of China; and we find a notice of two English missionary ladies traveling alone

without European escort, from Woo Chang to Han Chung, a distance of one thousand miles on the Han River, in the northwestern part of China. In 1833 there was no public preaching of the Gospel: in 1883 the good tidings are sounded out in all quarters, nowhere more freely than in Peking within a short distance of the palace of the Emperor. Instead of one native evangelist and seven converts, there are more than eleven hundred native helpers, and over twenty thousand converts, scattered in seven hundred and forty-one stations and outposts of Christian labor. The two foreign missionaries then at Canton, with their six associates in the Indian Archipelago, have now come to be a working force of more than four hundred, including unmarried women, sent forth by no less than thirty-one different societies, English, American, and German. The Bible Societies of Great Britain and America are distributing the Word of God in all parts of the land.

More than this, these two brethren have seen the doors thrown wide open in Japan, and a greater number of missionaries and of converts, in proportion to the people, in those islands than in China. They have seen mixed colonies of Western nations planted in China and Japan, and the powerful stimulus of Western civilization brought into contact with the native mind. Telegraphic wires, telephones, steamboats, and railways, with the numerous arts and inventions of Western nations, have aroused the people from their slumbers and started the question in their minds whether in religious things also there might not be some better way.

They have seen a new literature springing up and widely disseminated among the people — a literature embodying the best thoughts of Europe and America. They have seen more than one hundred thousand of Chinese emigrating to America, becoming, as it were, self-supporting pupils, to learn here all the industrial arts, and whatever is of most value in Western civilization. If some of them have met with brutal treatment, such as to disgrace our common country, others have received all the refinements of Christian charity through self-denying efforts for their good, and they have learned thus the secret springs of our well-being and prosperity.

All these labors put forth, these favoring providences, these wonderful results, it has fallen to the lot of two who were pioneers in the field to behold. Nay, even, they have lived to see, singularly enough, the mission in which they labored in the Canton province, which had been discontinued for a term of years, resumed at the earnest desire of, and supported in part by, Cantonese Christians in the United States, the principal native helper, a native Cantonese, having been won to the Gospel and trained for service in this country, and the working force of the mission largely from Chinese converted in America.

If so great and manifold results have been witnessed in the lifetime of these early missionaries, what may we not hope for in a like period in the years to come? These have been years of preparation and seed-sowing. In the time to come the fruit will more and more appear. Why may we not expect the conversion of large numbers of the people, whole cities and districts even, so that the time shall come in China when "the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek

the Lord of Hosts: I will go also"? Why may we not expect that the whole Empire will be agitated more and more by the question of adopting the Christian religion with its manifold blessings for this life and the life to come?

Only let not the followers of Christ be shaken in their faith in the fundamental facts of the Gospel, or relax their efforts to spread it throughout the world.

CIVILIZATION ALONE INADEQUATE TO ELEVATE BARBARIANS.

BY REV. JOSIAH TYLER, OF THE ZULU MISSION.

Frazer's Magazine once gave a story, in which a South African chief is reported to have visited England, and to have become, to all appearance, civilized, if not Christianized. One day while discoursing to a delighted audience on the importance of diffusing the blessings of civilization and the Gospel, the paper collar he wore on his neck irritated him. Attempting to adjust it, the button-hole broke, and he burst out with the exclamation, "Away with this spurious civilization!" and suiting his action to his words, he tore off his clothing and stood before his audience untramelled by civilized adornments!

I have no means of testing the truth of this story, but it is in perfect harmony with cases which have come under my own observation. The latest and most striking instance of the kind, I will mention. About eighteen years ago, a little Zulu boy named Palm came to me for instruction. As he was uncommonly bright and inquisitive, I had strong hope that he would become a useful man. Tempted by some boys who ran away from their homes, he also disappeared, and his parents knew not where he had gone. I heard that he had gone aboard a ship bound for London, and then for sixteen long years nothing was known of him. A few weeks ago, a young man with a foreign look, dressed in a sailor's suit, with a tarpaulin on his shoulder, came to my door and inquired, "Is the clergyman at home?" To our surprise, it was the veritable Palm, who had returned from his wanderings. We questioned him eagerly, as he related his adventures. He had visited not only Europe but Asia, America, and Australia. "How could you afford to see so much of the world?" "I have hands," he replied: "I am not afraid to work." "What did you do?" "Sometimes I was a steward, or assistant cook, or waiter, on shipboard, or when on land a clerk in a restaurant or coffee-shop, or a bootblack." When asked, "Do you intend to settle down in Natal?" he replied by the question, "Is not this life dull for you?" He told us of a visit he made to the late Dean Stanley, and when the Dean asked him why he left South Africa, he said to him, "To better my condition, sir." There is scarcely a part of the world he had not seen, and his memory is wonderful. As he left us for his heathen home which he had not seen for a long time, I cautioned him against the temptations which would assail him.

Now comes the sad part of this story. He had not been in his heathen kraal more than a fortnight, before he dropped all his civilized clothing, and put on the skins of wild animals, like the rest of his heathen friends. He chose a wife from among the heathen, and is now living with no apparent desire for civilizing influences. His heart was not changed, alas! and he is a heathen still.

KANNIN DAIMIYO-JIN-SAN: A JAPANESE STORY CONCERNING SELF-RESTRAINT.

BY REV. J. L. ATKINSON, KOBE.

In a certain place, and generation by generation, the owner and relatives of a certain house prospered greatly. Year by year those persons, on the second day of the New Year, assembled and worshiped the god *Kannin Daimiyo-jin-san*. The meaning of the name in English is "the great bright god of self-restraint." After engaging in worship, the head of the house opened the *Kannin-bako* (self-restraint box) and distributed to the needy money enough to enable them to live in comfort for a time. The money in the box was the annual accumulation of his offerings to this god.

Outsiders learning of the prosperity, worship, and large giving to the needy, which characterized this family, were astonished, and presented themselves to inquire into the matter. The master of the house, in reply, gave the following account of the practice of his household: —

"From ancient times my family has believed in and worshiped 'the great bright god of self-restraint.' We have also made a box, and called it 'the self-restraint box,' for the reception of first-fruits and other percentages, all of which are offered to our god.

"As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into 'the self-restraint box'; or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daimiyo-jin-san*. And it is always my purpose thus to make and offer to my god twenty per cent. of everything, by the exercise of the virtues of self-restraint and economy. In proportion to my annual outlays the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in the 'self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace, and happiness.

"As a further illustration of the reason why my family continue to live in peace and prosperity, let me say that aside from the worship and ordinary offerings that we present to *Kannin Daimiyo-jin-san*, we practise the virtues of self-restraint and economy in the ordinary duties of life. When I would sleep long in the morning, I restrain my inclination and rise early and begin my work. Also at night, if I would retire early, I restrain the inclination and work late. So also when there is occasion for anger, I restrain myself. When there are things that I desire to see or hear that cost anything, I exercise self-restraint and economy. It is because of all this that, by the grace of *Kannin Daimiyo-jin-san*, my family for many generations has lived in peace and prosperity.

"As you all well know, I am not a scholar. So far as ability to read learned books is concerned, I am the same as a blind man; hence, if I and mine were despised and rejected by *Kannin Daimiyo-jin-san*, we should not and could not

live in the happiness, peace, and prosperity that we do. It is because of what I have now stated to you concerning our worship of, and offering to, our god, and by the practice of self-restraint and economy in ordinary life, that we are at peace among ourselves and are prospered in our business."

It is to be presumed that the "outsiders" were greatly interested in what they were told; but perhaps they did not care to practise the virtues they had just heard so highly praised. In Japan it is common to have a god for almost every object and virtue. Each person makes his own choice at pleasure. But the worship and offerings are usually made from no higher motive than physical, pecuniary, or social gain. There is no desire, no prayer, for purity of heart and life. The desires, the prayers, are all for things of the earth.

But this story of the blind worship of the god of self-restraint, for the sake of earthly good, has its lessons for those who profess to practise self-denial, both for the purifying of the soul and for the advancement of the kingdom of God.

THE OPIUM CURSE.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

As the world advances toward the millenium, the powers of evil move abreast of the activities of the church, and agencies for the destruction of men seem to keep pace with agencies for their salvation, so that it behooves all who love the kingdom of God to watch the movements of the enemy with sleepless vigilance. Pastors of churches who desire to do this will find help in a treatise, by the Rev. John Liggins, on the opium question, brief notice of which has already appeared in the *Missionary Herald.* Mr. Liggins was formerly an Episcopal missionary in China, and knows whereof he affirms. The full title of his pamphlet is "Opium: England's Coercive Policy, and its Disastrous Results, in China and India. The Spread of Opium-smoking in America." Let us look at some of his facts.

The British rulers of India have perverted 700,000 acres of its best land to the culture of the poppy, and export 5,000 tons annually to China, at a profit of $40,000,000. A goodly sum for England; but the price of untold ruin and misery to both India and China. Mr. Sym, an agent of the East India Company, testified that "wherever opium is grown it is eaten, and the more it is grown the more it is eaten. Half of the crimes in the opium districts have their origin in its use." So intense is the feeling in China on this subject, that notwithstanding the great loss of life and treasure in the first opium war, and the exaction of $21,000,000 of indemnity by the English, for the destruction of opium smuggled into the country, the Chinese commissioners positively refused to legalize its importation in any way. One of them said, "We will not put a value on riches, and at the same time think nothing of men's lives." The Emperor Taou-kwang said, "It is true I cannot hinder its introduction, but nothing will induce me to derive a revenue from the vice and misery of my people." It required another war, and the destruction of the Royal Palace, before the first penny was received as duty on the drug. And while this was the attitude of China, England, to quote one of her own

writers,* bombarded Canton in this style: "Field-pieces loaded with grape were planted at the end of narrow streets crowded with men, women, and children, to mow them down like grass till the gutters flowed with blood. The *Times* correspondent tells us that in one battle in ten minutes the half of an army of 10,000 men perished. The *Morning Herald* affirmed that 'a more horrible crime than this bombardment of Canton was never committed in the worst ages of barbarism.'" But China is not the only sufferer at the hands of Christian England. The reports of the commissioners in British Burmah for 1880 inform us that, before that country was annexed to the Indian Empire, opium was rigidly excluded, but, immediately after, British officials distributed opium gratuitously among the natives to create a market for it, and the result was the most fearful demoralization and ruin of the people. These reports were withheld by the Secretary of State for India till their presentation and publication were demanded by those who knew their appalling revelations.

Precisely the same policy was pursued in Arracan. There also, previous to annexation, it was death by law to use opium, but, as soon as that was accomplished, Government agents were sent from Calcutta to introduce the new vice. They opened shops for the gratuitous distribution of the drug, inviting young men to try it; then, when the taste was established, it was sold at a low price, which was subsequently raised as the appetite grew strong. Such facts almost exceed belief. No wonder some Englishmen abroad are hostile to missionaries. How could men engaged in such crimes be friendly to missionaries? and how long will it take a commerce that tolerates such things to civilize the heathen?

It is not strange if such conduct of the British Government hindered missionary success in China. Rev. G. John, of the London Missionary Society, says: "This vile trade, with its disgraceful history, avails more with the Chinese against Christianity than the missionary can do for it." Rev. Mr. Moule said, at the Newcastle Church Congress: "England and Christianity are united in Chinese thought, and the acts of the British Government are taken as the confession of Christian morality. If the policy is condemned, so is Christianity." When Bishop Schereschewsky was driven out of Kaifeng-fu, the mob shouted: "You burned our Emperor's palace! you sell poison to the people! and now do you come to teach us virtue!" An English missionary was preaching in a hall crowded with several hundred Chinese. All listened eagerly, till one asked him whether he came from the country that sent opium into China. He had to confess it, and without listening to any explanation, all rushed out, shouting, gesticulating, and expressing their contempt and indignation. It is a touching evidence of the ruin wrought by opium that when a convert had given up his pipe, and dysentery followed, and he was told that unless he smoked again he would soon die, he replied, "I can die, but I cannot do that," and die he did.

The judgment of medical missionaries in China is, that "opium is the most mischievous of all substances ever used as a daily stimulant." Rev. E. E. Jenkins says: "Those who think that it resembles the use of alcoholic drinks know not whereof they affirm"; and Sir Charles Forbes says: "For fascinating

* *England, and the Opium Trade with China.* London: S. W. Partridge & Co.

seductiveness, immeasurable agony, and appalling ruin, the world has yet to see its parallel." Burmah, Arracan, and China permitted the use of ardent spirits, but forbade opium under the severest penalties, and yielded only to British coercion. Both Japan and Corea now rigorously exclude it, for they know that the opium vice is beyond all drinking habits in its fascination at the outset, and its iron bondage at the last. Mons. Carne, who had traveled in the south and west of China, writes, in the *Revue des Deux Mondes:* "I do not believe the world has ever known a more terrible scourge. Alcohol cannot be compared to opium."

Donald Mathewson, Esq., who left his firm in China because his partners chose to deal in it, says: "Opium is twice as seducing as alcohol. Of those who use it, scarce one in a hundred escape." And while many missionaries receive into the church those who moderately indulge in spirituous liquors, neither Protestant, Papal, nor Greek missionaries receive those who use opium. To do so would be to go contrary to the convictions even of the heathen.

With such statements as to the comparative evil of drunkenness and the use of opium, it is a startling fact that the latter is being introduced into our land. Till recently there has been comparatively little use made of it among us; now, says Dr. H. H. Kane, of New York, there are at least 6,000 slaves of the vice, both men and women, and the number is rapidly increasing. Already almost every large town, especially in the West, has its smoking-den. Arrests are constantly made in San Francisco and Virginia City, also in New Orleans, and even in Chicago. The legislatures of California and Nevada have passed laws to repress it, and, later, New York has done the same. It should be added, in this connection, that opium for smoking is a much more potent poison than the ordinary drug. While the last pays only a tax of $1.00 per pound, this pays $6.00, and more than 70,000 pounds were imported in 1880. Every year the amount increases by thousands of pounds, so that it is high time that Christians were awake to this new danger that threatens to be a greater hindrance to the progress of the kingdom of Christ among us, than ever alcohol with all its work of ruin; and such works as this of the Rev. Mr. Liggins are just what we need to make us intelligent in our opposition to so great an evil.

Letters from the Missions.

West Central African Mission.

KING KWIKWI AT WAR.

In a letter from Bailunda, dated May 28, Mr. Fay writes concerning the unsettled condition of the country: —

"At present we are afflicted with an African war. The King has shut up the country, and expects to go to war in four or five months, but there is no telling how much longer the country will be shut up. While the country is shut up, our mail is rather uncertain. I hope we can arrange for regular mails, but it is very doubtful. The King has sent word to all the surrounding countries, that if any of his people try to pass out of Bailunda, *plunder them*. This makes a most successful lock to keep his people in the country. Brother Sanders will try and make arrangements with the King of Ohumbi, west of us, to send our mail down, and bring up that from home; but it is as yet very uncertain. If after this

mail no letters reach you for several months, you will know the reason, and not be anxious.

"We are all very much disappointed this month over the loss of our letter-bag with all its contents. It contained all letters sent from America between February 18 and March 18, besides some written before that, which failed to come the month before. The man who carried the mail-bag, while crossing the bridge over the Bailombo, lost his balance and fell into the river. He could not swim, so of course he lost the mail-bag, as well as his gun, and would have lost his own life if a man of Gangella had not swam to his rescue. They could not find the bag, which they said went down at once. Our mail is quite precious to us here, and its loss is no small matter."

Mission to Austria.

A HOPEFUL REPORT.

THE Annual Report of this mission, brought down to May 1, is unusually encouraging. Mr. Clark refers especially to the great aid rendered by Dr. and Mrs. Pomeroy, who have been indefatigable in Christian service. He also speaks of the efficient labors of the pastors and other assistants. The officials, though executing the orders which place the Evangelical Church under many restrictions, are yet personally friendly. In making out the legal papers, such as burial permits, etc., they characterize the "Free Reformed Church" not, as heretofore, "Confessionless" (that is, without religion), but "not recognized by the State." There has been no withdrawal of the order which forbade the holding of public meetings, but the practice of issuing invitation cards for the services has not been interfered with, and it is believed that the restriction has not been an actual hindrance to the evangelical work. Concerning the work in Prague the Report says: —

"The general condition of our little church is very encouraging. It is not yet what I wish it were, but it is steadily growing in numbers, and in Christian graces, and I scarcely rejoice more over the additions to our numbers than I do in the growth in Christian manhood and womanhood in the old members. Our members, living in the midst of temptations and surrounded by evil on every hand, need much 'watch and care' and sometimes a word of warning and reproof. This they take in a spirit which shows them to be growing in grace.

"There are now twenty meetings each week in Prague and its suburbs, and all are well attended. To the local meetings come many Catholics who are not ready to come to the hall, but will go to the house of a neighbor. Thus the neighborhood meetings are especially the nursery of the church. I would add that the personal appeals to the unconverted are made mostly by the lay members, who sow seed among neighbors, friends, and relatives, as opportunity offers, and many of them show much tact and judgment in this delicate and difficult task. The care which they show for members in need or affliction has been so marked as to be noticed by outsiders not in sympathy with our work. There has been a state of quiet revival through the whole year, and no communion season has passed without new members.

"The treasurer's report shows that our people have contributed about seventy per cent. more this year than last, — thus proving that their pockets are converted as well as their heads and hearts."

European Turkey Mission.

SCHOOLS.

THE following has been received from Mr. House, of Samokov, in regard to the obstructions in the way of the educational efforts in this mission, to which larger reference was made in the last *Herald*: —

"We are now near the close of our school year. Next week is the examination of the Girls' Boarding-School, and that of the Collegiate and Theological

Institute comes the week after. These schools are still open, although we have recently heard that a new plan was on foot to close them. Even if these schools are not closed before the beginning of the new year, the prospect now is that we shall not have many students. Our fund for charity students has been so cut down that we shall not be able to receive many of that class, and full pay students are dropping off somewhat.

"Difficulties have seemed to thicken around us for the last few months. The draft will frighten away those who are of the right age for it, and prejudice against the Protestants is quite strong in high quarters, so for some time we must make up our minds to struggle on against odds."

Central Turkey Mission.

A HIGH DAY AT ADANA.

Mr. Christie, who is hereafter to be located at Marash, in connection with the Theological Seminary, while Mr. Montgomery goes to Adana, writes concerning the gathering in of some of the fruits of the revival which seems to be still in progress: —

"Sunday, June 3, was a great day for the Adana Church. In the morning, after a sermon on the privileges and duties of church members, seventy-four persons gave their assent to the Confession of Faith and the Covenant, and were received to the church as new members. It was a sight such as perhaps has never before been witnessed in Turkey. To us who knew, as well as man can know, the spiritual history of each one of these new brothers and sisters, out of what depths they had come, and how clear were the evidences of their acceptance as dear children of God, the occasion had an interest that can scarcely be communicated to others. The church, which by this accession more than doubles its membership, planted as it is in a city from which influences are continually going forth into the interior of Anatolia, will, we believe, become a powerful witness for Christ to perishing thousands. We all expect, also, that the next communion will see the accession of twenty or thirty new members to the Adana Church, and fifteen or twenty to the church in Tarsus — additional fruits of the revival that has marked this winter and spring.

"At the communion service in the afternoon the large house was thronged to its utmost capacity, at least twelve hundred people being present. Twenty-one children were baptized; and then the ordinance of the Lord's Supper was administered, four ministers of the Gospel taking part in the services. It was indeed an occasion never to be forgotten! Would that all the friends of missions could have looked in upon the scene! As I thought of the checkered history of this church, and of the men who in time past have labored here, — Goss, Schneider, Pratt, Morgan, and the martyred Coffing, — men who despised not the day of small things though they died without the sight of the day of great things — as I thought of all these, I felt the assured hope that what the Divine Spirit has thus wrought for Adana, He will accomplish yet for many another church in Turkey.

"On the next day the church held a special service for praise and thanksgiving; it was good to be there. Let all the dear friends who have labored and prayed for Adana and for all these mission fields rejoice and thank the Lord with that church and with us all!"

Madura Mission.

REVIEW OF THE YEAR.

From the last Annual Report of the Madura Mission we cull the following interesting particulars, showing steady growth in nearly every department: —

GENERAL GROWTH.

"Growth has been realized in church membership, in benevolence, in establishment of schools under a thorough system, in general culture and Christian character." "The Christian community increases steadily, and, notwithstanding

the great difficulties by which they are beset, the number of those who give good evidence of being changed in heart grows from year to year. Still they are but a handful compared with the thronging thousands who are dying in heathenism."

"We note advance also toward a state of things which embodies some of the chief ends of all mission work, namely: a more thorough knowledge of the Bible and a steady increase in benevolence. From every station come reports to this effect. Passages from the Bible are being learned more than ever before. Delight is taken in the Psalms especially; the framework of Bible history is becoming better known; Christ's parables, his familiar illustrations and comparisons, are readily understood. The adaptation of the Bible to a simple and ignorant mind is again and again demonstrated."

"No means are left untried to promote the spiritual growth of the church members. Perfection of character is not among the objects of their ambition; for, having but dim conceptions of sin, they do not seek the means of overcoming it. Content with meagre attainments in holiness, they need to be continually spurred on to greater exertion and surrounded by vigorous but kindly Christian influence. Their habits lead them to congregate for religious meetings; the enthusiasm of numbers encourages them. In every station meetings of varied character are held. In some there are three Sabbath services. Beside daily prayer-meetings and praise-meetings, there are also special meetings for the women. Some of the catechists have daily evening prayers, yet the 'cultivation of devotion among an ignorant people who labor all day and have but little to eat at night,' remarks Mr. Tracy, 'is no easy matter.'"

CONGREGATIONS — INFLUENCE OF ONE BOY'S LIFE AND DEATH.

"There are 225 congregations, having a total membership of 11,629 persons, under the care of the mission. Besides church members, a portion of every congregation consists of persons who have voluntarily left heathenism or Romanism for the purpose of receiving primary Christian instruction. Such companies are gathered by the preaching of the Gospel, by the giving of help and sympathy in times of trouble, and by Christian influences from neighboring districts. Family and caste connections exert no small power, and a Christian school established in a village, or at the station centre, is a most effective and hopeful means for the planting of Christianity. There is in one station a company of nineteen persons who were first led to seek the truth through the influence of one of their children who was received into the boarding-school. After being in school one year, the boy's father died, and he was not expected to return; but he came promptly at the beginning of the term. A year later the boy died, and it was feared that the new congregation would scatter. But his death had accomplished what his life could not. It led the people to think about the religion that had done so much for the boy; they decided to unite with us, are now under instruction, and give promise of being but the beginning of a great accession from that district and caste."

THRIFT AND PURITY.

"Habits of thrift are gained through Christianity, yet the worldly wealth of the average Christian is far below that of his heathen neighbor. Indeed, wealth, as we understand the term, is wholly unknown among the Christians of the Madura district. But although it is not possible for these poor Christians to pay fully for their religious privileges, although as yet their Christianity has not brought them increase of goods, it is lifting them into a purer and happier life than they ever dreamed of. Such growth is slow, but it is marked. 'I believe,' says Mr. Rendall, 'that there has been decided progress among our people in purity of speech and of life: this is especially ap-

parent among the rising generation who are being taught in our schools.' 'Vile songs have given way to Christian hymns, among boys and women,' and the mountain coolies lighten their labors by the singing of Christian lyrics as they toil up the steep ascent. As the music and songs of a people testify of their inner life, let us hope that these songs come from hearts which are being transformed by the sure processes of Christianity into something nobler and purer. Still we must remember that Christian character is not the product of one generation, nor of two."

EDUCATION.

"It is generally felt that our work is demanding better educated men than it did a few years ago, or at least differently educated men. There are many causes at work to produce this demand. The higher classes have a desire for Western civilization, and its influence is spreading among them. The presence of the English government, with its vast and elaborate system of rule, is having its effect. The English language, everywhere studied, is an efficient cause. The Rev. Joseph Cook found no difficulty in securing an audience in every large city in India, who were not only able but anxious to listen to his lectures. English literature is being read, widely read, and forms a part of all the higher government examinations. The general fund of information is constantly increasing. All these causes tend toward a state of things where the religious teachers of the people must be alive mentally as well as spiritually. The diffusion of education among the people demands that the catechist be a well-educated man, and one who can command respect. Such being the case, it is encouraging to find evidence that our helpers are improving in this direction. This evidence is found in the growth of the congregations in piety and in the interest shown in the monthly recitations and examinations. Such men make better preachers, they originate new plans for teaching the Bible, and for increasing the contributions of the people."

"The boarding-schools have a strong hold upon our community. The children remain in them from one to four years, and during this time are under the special care of the mission family residing at the station. They attend church regularly, are made to conform to a system of rules, and their welfare is sought in many ways. Mr. J. S. Chandler reports the encouraging fact concerning his two schools, that three fourths of the boys and nearly all the girls are converted during their school-life. This fact holds true in most of the schools."

BENEVOLENCE.

"The desire to give of one's knowledge, or sympathy, or money, to those who have it not, is thought to be one of the first fruits of a Christian life. The increase of this desire is supposed to keep pace with the growth of Christian character. And, although the average Tamil Christian has not yet attained to that joy in giving which is the outcome of a more perfect Christian experience than they have yet reached, yet we find abundant evidence that they are learning to give, more and more. Hence the first test does not find them entirely wanting. It may be that their gifts are limited by their poverty, for that is certainly great. Yet the Christians of all our stations are called upon to contribute in many ways toward the support of their religious teachers, the erection of school-houses and churches, and the support of the poor. In some stations there are eight ways of collecting, in others five. From ready money to handfuls of their daily food, these poor people are called upon to give. It is true that constant urging is necessary to accomplish this, yet they give. Thus, in the Tirupuvanam station, those who gave 57 rupees in 1879 gave 209 rupees in 1882. Mr. Noyes says of the Kambam Church, 'that although the people are poor, 190 of them being widows and most of the others barely able to earn a living, they have raised nearly 300

rupees during the past year.' Manamadura reports a gain of 80 per cent. and Madura a net gain of 128 rupees. Other stations can show similar gains."

NATIVE HELPERS.

"The close of the year finds us with a total native agency of 412 in our employ. The majority of them sought this work of their own accord. Many of them are from our Christian families; more than 90 studied in the Pasumalai Seminary. Still the search for good helpers never ceases. Our own mission, in spite of our improved school-system, is far from furnishing an adequate supply.

"Ten years ago, in 1872, we employed 245 helpers. Our present force exceeds this number by 167, and is more than double that of 1862. This large increase has been normal in every respect; it is a healthy growth and not a mere expansion. It has been a necessity, not only to the proper instruction of the Christian community, but to its very existence, present and future. The production of Christian character, and the planting of Christian institutions in this land, demand a vast amount of labor. Withdraw the laborers, and the losses of five years would offset the gains of fifteen.

"In 1872 our Christian community numbered 8,606 souls; besides these, there were 2,178 children in our schools. For the care of these people, and the instruction of the children, there were 245 teachers and catechists. In 1882 the Christian community numbers 14,515, and the school-children, 5,087, for whom 412 helpers are responsible. Thus, although the labor has increased, the number of laborers has not in like proportion. When we remember that, in addition to general oversight, each one of these persons should receive much personal instruction, and all these 5,087 children be fitted for examinations whose standards are continually being raised, we get an idea of the amount of work devolving upon each of these men."

Foochow Mission.

FROM SHAO-WU.

SHORTLY after returning to China, Mr. and Mrs. Walker started for their old station, Shao-wu, to look after the work in that region. They visited the outstations, and their report is given below. On their return down the Min River their boat was swept upon the rocks, but, though for a time in much peril, they were rescued without loss. Mr. Walker writes from Foochow, April 30: —

"At Yang-keu we found things still moving slowly. Last year an attempt was made to start a school with the mandarin dialect, while this year a like attempt was made with a Foochow teacher, but we failed equally in each case to get scholars. The helper in charge at Yang-keu is a devoted Christian, but not much of a preacher. He begs earnestly for a helper from Foochow, but we seem to have no one whom we can send. One man who was an inquirer at Tsiang-loh last year has removed to Yang-keu, and was there received by us to the church. One promising addition to the Yang-keu church last year was that of a widow, an immigrant from a region about one hundred miles away, who united by letter from the Methodists. On both the Sabbaths we were there, she was present, walking on her bound feet all the way from her home, eight miles distant. She has an interesting family of boys, four in number, the eldest of whom united with us at the same time she did.

"At Shao-wu none of the inquirers seemed quite ready for admission to the church. But we received there one man from the village of Kai-tung, a few miles above Yang-chin-kang. The year before last Mr. Hartwell, you will recollect, found at Kai-tung a man who had once been a helper, but had left in disgrace, and been lost sight of. On our first Sabbath at Shao-wu he came twelve or fifteen miles, bringing with him a friend who had been a faithful learner for over a year. We liked his appearance and received him to the church. These two men brought with

them a contribution of 700 *cash*, as much to them as $7 would be to us. One inquirer at Shao-wu would have entered the church at the last communion, only a relative has forced him into a lawsuit, and the helper thought it better for him to wait till this was settled. The Shao-wu church has contributed quite well.

"At Yang-chin-kang, the village of Dr. Ting (see *Herald* for September, 1882, page 343), we received four men to the church. There are still other inquirers there. The head man of the village has been a good deal interested, but two things hinder him. If he unites with the church, he will naturally be expected to become its financial mainstay, and in case of persecution he would be the main target. His friends say to him, 'When your affairs are all peaceful, why should you invite trouble by embracing a foreign religion? The brethren there have not yet given him up. During the past year the church at Yang-chin-kang has been tried and not found wanting. From the manner in which the work first began there I had feared that any case of fatal sickness would stumble their faith; but during the past year two church members and one inquirer have died, with apparently no detriment to the work. One of these two members had backslidden; but on his death-bed he forbade all heathen ceremonies, and, we trust, he died penitent and believing."

DR. TING.

"Among other tracts, I had with me a few on 'The Soul.' Very soon these were all gone, and Dr. Ting was inquiring for more. When I came to ask him how he first became interested in the truth, he said, 'It was in Dr. Whitney's study. I was there one day when he was talking to some visitors about healing diseases, and he remarked: "This merely concerns the body, it is the soul that is important." I did not understand what he meant by this, but I began to buy books and read and think about it.' This was the beginning, and now, in all his efforts to spread Christianity, 'the soul is important' is the first article in his creed. And it is just this truth which is to combat the intense worldliness that makes this province so hard a field.

"Six of the inquirers in that region have been enticed away from us by the Romanists. They hold out four inducements to tempt men to leave us and join them: 1. No contributions (that is, not at present). 2. Freedom to work on the Sabbath. 3. Permission to engage in the opium traffic. 4. Help in cases of lawsuits, etc. Such inducements are well calculated to test the sincerity of converts and winnow out the chaff. It is gratifying to find so many of them remaining steadfast.

"Dr. Ting, at no small sacrifice, has remained at home over a year, caring for the work at Yang-chin-kang. He has had considerable practice about home, but it is chiefly among friends and neighbors, from whom he receives no fees. He travels about from place to place, vaccinating, etc., and all his income is from this practice at a distance, which has been, in a good measure, cut off during his stay at home. Last year the mission, fearing he might be compelled to leave home, sent him $9 to help defray his expenses, calling it 'chapel rent.' But we found this spring that he had not used the money. He said he feared he might not be able to keep the members together, and then he would have nothing to show us for the sum he had received. So far those who have professed Christ at Yang-chin-kang are of the poorest class, and in talking with Dr. Ting about having them contribute we found he was reluctant to receive anything from them. I reminded him that it was for their souls' good that they should contribute as they were able, even if it were only a trifle, and that in his compassion for their bodies he must not let their souls suffer loss. This seemed to impress him.

"One of the members at Yang-chin-kang who is from the Kiang-si province, and had just returned from a visit to his home two or three hundred miles away, reported that in his family was a widow who could read. She had been a vegetarian for many years, but when she read the Christian books he had brought home and

talked with him, she gave up her vegetarianism and put her trust in Christ. She is so remote from our present field that we may never see her, but the Lord will care for his own. Dr. Ting reports two or three other such sporadic cases in places within the region of the Shao-wu, visited by him, which may yet become centres of a good work."

SCATTERING SEED.

"Our trip from Yang-chin-kang to Tsiangloh was interesting, taking us through several large villages never visited before. Between Tsiangloh and Shao-wu, about 20 miles from the former place, we came towards evening to a very large village called Wan-an-chai. A dense crowd gathered about us, and nothing could be done till their curiosity was somewhat sated. So we walked slowly through the village and out a little beyond. As we came along back, Mrs. Walker heard a woman off at one side call her by name, and on going to her she took Mrs. Walker by the hand and led her to her house, inviting me to follow. She proved to be a Mrs. Kuang, once a near neighbor of ours at Shao-wu. She treated Mrs. Walker like an old friend, entertaining us very hospitably that night and reluctantly bidding us good-by the next morning, exacting a promise that we come prepared to stay longer next time. Her husband has at times shown some interest in the truth. She herself knows much of our teachings, but, though calling them good, does not seem to take them to herself. Such incidents as this make us hope that soon we may have out-stations all through the mountains between Shao-wu, Yang-chin, and Tsiangloh. But we have not men enough for the few out-stations already on our hands. 'The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth his laborers into harvest.'"

North China Mission.

FROM SHANTUNG.

MR. SMITH reports the continued friendliness of the people in the Shantung region. Writing from their station, Pang-chia-chuang, April 30, he says:—

"At the Chinese New Year, almost the entire village called upon us, a very unusual thing, so far as I know, the visits being ordinarily confined to church members and special acquaintances. Soon after the Chinese New Year, we began a little school in the village schoolhouse, gladly lent us for the purpose, for the pupils whose parents cannot afford to send them to the ordinary school. We have sixteen scholars, who are making good progress both in Confucian and Christian books, all of whom attend the Sunday meetings, and soon learn to accept Christianity as a matter of course. Miss Porter has had some fourteen pupils in her school, at different times, but it is a new thing for girls to learn, and some of them can with difficulty be spared. At present the attendance averages eight. The effect of even a few months' training is very marked, both on the children, and in the reflex influence on those who learn that girls are not in the least idiotic, as the Chinese idiom runs.

"The work for women, in general, expands everywhere. There is no known limit to the number of places that might be visited every week. Miss Porter is away on these visits, on an average, about every other day, and Mrs. Smith has also several meetings in alternation. There is a meeting here every week for Christian women, three other meetings weekly at outside villages, and four more on alternate weeks. Five of these seven meetings are in places where no Sunday meeting is held. Two meetings of this sort, given up from local causes, had been begun again this year at the invitation of the members in those villages. There are five regular Sunday meetings; one other having been given up.

"It is hard to get the members — do what we will — to feel practically that a Sunday meeting takes precedence of a fair, or of anything else, in fact. The kind of personal influence supposed to be exerted by a missionary on his con-

verts is often very slight in China, where the social code — even of rustics — is peculiar and inviolable. We cannot go to the houses of our church members uninvited — it would not be polite nor wise. The only way we can get hold of an absentee is by sending for him, and, if he does not come, we have no recourse. A Mohammedan moolah, whom I saw a few weeks since, complained that it is just so with their people: 'We can threaten them, but we cannot *do* anything.'

"The opportunities for preaching in outside villages, by special invitation, have been numerous. Fifteen or twenty such places have been visited within a few months; some of them many times. At one of them, a crowd estimated at a thousand persons was in attendance, to hear the portable organ, and see the foreigners; yet this village is only a mile from here, and it is more than ten years since they have seen us. The preaching at the 'Fair Chapel,' three and a half miles from here, has been continued with regularity. That is a great centre, and the effect must be to diffuse far and wide some acquaintance with Christianity."

MEDICAL WORK — HEARING, BUT NOT OBEYING.

"The opportunities for labor which come with the least effort are those arising from the expanding medical work, which has grown to great proportions — 5,000 patients within nine months. They come from all quarters, and from eight or ten different magistracies, each larger than a county. It is not uncommon among thirty or forty patients in any given day, to find people from five or six *hsien*, or districts; sometimes from points hundreds of miles away. The care of so many patients is very exhausting in every way, and we are asking to have a medical missionary sent at once, to relieve Dr. Porter for work which he can do much better than a beginner, and for which he is urgently needed. The visiting-room of the Dispensary is turned into a chapel six days in the week, and all our available force is brought to bear upon the effort to give every patient an opportunity to hear Christ preached. The inconceivable stupidity of the people renders this a gigantic undertaking.

"We have spoken again and again of the friendliness of the people in this village, exhibited in ways not found, so far as known, elsewhere. We have about thirty church members here; special meetings are held as mentioned, for outsiders, some of whom came to the Wednesday evening prayer-meeting. On Sundays there is a special service for women, in the afternoon, and a Sunday-school for Chinese girls, with an attendance of fifteen or twenty. What with the girls' day-school, the boys' day-school, a night-school for the servants and women who are learning to read at their own houses, above fifty individuals are under some kind of instruction of a special and individual character. This would seem to be as favorable an opportunity as any to 'Christianize' a village. Beside, this, every family, rich and poor, is under obligation to Dr. Porter for medical help — often as invaluable as water to a fish in a dry net. Outsiders from a distance suppose, to be sure, that we have this village under our thumbs. It is occasionally referred to as 'that Foreign Village.' But our thumbs are not strong enough, as yet, for any such task as holding down even the friendliest of villages. Idolatry is not dead. All sorts of sects flourish as before. In the winter, a kind of 'high mass' was performed on the streets here by a flock of Buddhist nuns, lasting three days, it being oldtime custom not easy to change. No temple-repairing goes on, but the very people who give to our chapel are the ones who subscribe to and keep up this idolatrous mummery. They praise our 'virtue,' and ignore our doctrines. Other villages, half a mile away, are practically unreached."

DENSE POPULATION.

"The number of those villages which are accessible by a few hours' ride is not

readily understood by one who has in mind the American standard of density of population. The famine relief, in 1878, extended to about 115 villages; of these 110 were within 20 *li*, or six miles. On three sides there were, however, whole rows of villages within a mile, which we were unable to reach. A careful count of *all* the villages within that distance shows that they are about 150 in number, some very large, some small, and probably averaging at least 80 families. Five to a family is the minimum estimate. At this lowest rate, there would be, within 6 miles from here, 12,000 families, or 60,000 persons! The area of a circle 12 miles in diameter is a fraction over 113 square miles. This gives a population of 531 to the square mile, or 69 more than the average of Belgium, the most densely populated country in Europe. Yet this little circle of 12 miles in diameter is not so thickly peopled as other regions to the southwest and east."

MEDICAL SUCCESS.

In her Second Annual Report of the Tungcho Dispensary, Miss Dr. Holbrook, the physician in charge, says: —

"Four visits to outlying villages have been made, one of which seemed to turn the spirit of opposition to foreigners, and the truths they taught, into toleration and outward respect. These villagers now listen with attention and ask for other medical visits. Though the number of cases treated has not been large, yet most faithful evangelistic work has been done. Very seldom does one come to us for help that she does not hear of the way of life, and our chapel services are seldom without representatives from dispensary patients.

"A few Sabbaths ago there were two men present, each of whom, in accordance with a custom which we encourage, had come to the services to thank the Lord for the recovery of his wife. In both cases all preparations for the funeral had been made. One of these women who had thus 'fallen through the bottom of the coffin' now listens eagerly, prays every day, and her home forms one of the places for regular instruction. Both the men above mentioned are regular in attendance on the Sabbath. The visits at homes are now very frequent and afford not only occasions for evangelistic talks at the time of the medical visit, but in some of the places the missionary ladies are welcomed to talk and teach when not accompanied by the physician."

Japan Mission.

THE REVIVAL.

Mr. Learned writes from Kioto, July 1: —

"We have just finished another school year and graduated a class of eight. Five of them are Christians, and four expect to enter the Theological School next fall. Two girls were graduated from the Girls' School.

"Last Sunday there were ten received to the First Church of this city, and six to the Second. Among them were the mother and sister of Prof. Ichihara. One of the six had been baptized in infancy, the first case among our churches of one uniting with the church after baptism in infancy. The whole number of admissions to our churches at the last communion, as far as heard from, is 184; the largest number is 30, at Imabari.

"Two weeks ago there were four union meetings here, there being one subject and two speakers on each evening. The foreign speakers were Dr. Gordon, Mr. Warren, Mr. Davis, and myself; and the subjects were Repentance, Faith, the Holy Spirit, and Prayer. Pastors Sawayama and Matsuyama were among the Japanese speakers, the other two being Mr. Neesima and Mr. Ugehara. There were large audiences, especially on the evening when our friends from Osaka spoke, and I am sure much good must have been done.

"I have had much pleasure this year in teaching the first year class, and in meeting with them at my house. The class numbers forty and contains some excellent material; the large majority of them have come under the influence of the truth and have, I hope, become Christians. Most

of them now go to their homes for the summer. It is a test of Christian character for them to go to their homes, where, in many cases, they will have not a single Christian associate, and will meet strong temptations both to give up their faith and to fall into sin. They do indeed need a help higher than man's. Their average age is about seventeen. I am convinced that, for one who loves young men and knows how to reach them, there is no more interesting work, and few more profitable, than to teach the younger classes in Japanese schools like this. I wish I had more skill in it, but I hope to be allowed to continue to do something in this way.

"A week ago there was a meeting in regard to those who are going out to preach this summer. Mr. Neesima made a statement as to who were going, and how much money would be needed; many prayers were offered, and several of those who are going out made remarks. There are eight going to the region under the care of this station, besides those who work in the city, and those who go to more distant places."

AN EFFICIENT COLPORTER.

THE Annual Report of the Osaka station gives the following account of the work of a helper: —

"For the greater part of the year a colporter-evangelist has been under the joint employ of the station and the American Bible Society. His work has been mostly outside of Osaka, extending from Ise, on the east, to the island of Awaji and the northern part of Shikoku, on the west. His sales have ranged from seventeen to sixty *yen* per month, and have been chiefly to the higher classes. His custom is upon entering a town to seek out Buddhist schools, the most learned men of the temples, the chief officials of county, city, or ward, health-officers, physicians, teachers, and the like. No doubt a large proportion of his customers, priests and students in Buddhist schools, buy simply with a view to gain enough knowledge to be able to controvert the teachings of Christianity.

"His method of selling to other than the above-mentioned classes is interesting. Before becoming a Christian he led a dissolute, roving life as an itinerant artist, so that he can hardly enter a town in all this section of country where some do not know him. His first move after putting up at one of the best hotels is to go out and seek, one by one, old acquaintances and invite them to his rooms for the evening, telling them to bring along a friend if they choose. Curiosity generally brings together quite a little company, to whom he talks about Christianity, exhibits perhaps one or two of his large, colored Bible-pictures, shows only a very few of his books, and, if he cannot sell any, perhaps loans a few. Not infrequently he interests by a display of his dexterity in sketching — using not chalk but the Japanese pen. He invites his company to come again the next evening, when a larger number is pretty certain to be present. Sometimes he continues this course for a week, or two weeks, or even more.

"He seldom shows the Bible at the first, and often not until on the point of his departure, for he says it cannot be understood without other books to prepare the way for it. He presents it finally as the origin and foundation of all other Christian books; tells his hearers that the precepts and doctrines of all the rest are drawn from this; assures them that it is the cheapest as well as the most valuable of books, and so secures his purchasers."

Notes from the Wide Field.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

THIS organization, though but three years old, entered upon work which had already been inaugurated in India. The Society has now 28 stations and 60 Zenana mission-

aries. Besides these there are 29 assistant Zenana missionaries, 83 Bible-women, and 159 native assistants, — a band in all of 331 workers. The chief object of these missionaries is to reach the women in the homes where they are kept from contact with the outside world. Men never could reach these Zenanas, but English ladies are welcomed there, and the poor women, who have little to divert their minds or interest them in any way, are glad to see the foreign ladies and to hear their message of life and hope. The income of the Church of England Zenana Missionary Society last year was nearly $110,000. It is doing a great work for India.

CENTRAL AMERICA

MOSQUITO COAST. — The Moravian missionary work on this coast is greatly prospered. We learn from the *Missionsblatt*, that a new church at Magdala has been dedicated. It was a delightful festive occasion, with many indications of the revived spiritual life which has marked the recent history of the mission. The members have themselves provided almost the entire cost of their building. At Great River the building of the church has been completed, and has cost the mission fund only £6. A large number of planks, quite as many as were needed for building purposes, were washed up by the sea, and in this was recognized the gracious hand of the Lord. An open door has been granted, especially among the Indians. At Karata, October 15, eighty-two persons (forty-eight adults and thirty-four children), chiefly from Yulu, were baptized. Some days afterward twelve marriages took place. And now the people are coming from Para, and even from Sandy Bay, in order to receive instruction preparatory to baptism. Brother Smith, of this mission, is overburdened with work. Frequently on Sundays he has to hold five services, having to divide his people into two sections, that they may be accommodated in a church too small for the whole. Besides, he has, during the week, to keep school and attend to services every evening. In addition, appeals are sent to him from six to eight Indian villages, "Come to us and help us!"

AFRICA.

MISSIONARY STEAMER FOR EAST AFRICA. — The Henry Wright Memorial Steamer, for the use of the East African Missions of the Church Missionary Society, has sailed for its destination. This steamer, as we learn from the *Church Missionary Gleaner*, has cost $27,750, which has all been raised by special gifts; a large part in small sums from all parts of England, and indeed of the world. Sunday-school children, widows, domestic servants, and persons entirely anonymous have poured in their willing and loving contributions. If their gifts are followed by faithful prayer, she cannot fail to be a vessel "sanctified, and meet for the Master's use."

MAMBOIA. — The death of Mrs. J. T. Last, of Mamboia, Eastern Central Africa, is announced. She received a sunstroke while visiting the villages and talking with the women, and died March 10. She was the first Englishwoman to reside so far in the interior of East Africa, and had been most successful in winning the affections of the people. The loss to the mission is very great.

HEATHEN ATROCITIES. — We find in *The African Times*, of July 2, a communication, taken from the *Methodist Herald*, of Sierra Leone, containing a vivid description of the strange mingling of savageness and justice in the customs of some of the native tribes near the Upper Bompeh River, from which we make the following extract. Bonjamah, where these atrocities occurred, is in the Mendi territory, the field in part occupied till recently by the American Missionary Association.

"It is currently believed in the Mendi country, and some Sierra Leone people believe it too, that when men, women, and children fall victims to the leopard or other wild beasts, the circumstance is to be attributed not to the ferocious or carnivorous nature of the animal at all. They say that in all such cases the animal is simply *a man, who*

has metamorphosed himself for the purpose into a leopard. When this is done, he conceals himself in a forest, and springing unexpectedly upon some unsuspecting traveler tears him in pieces, and divides his spoil among the members of the man-eating band. When the object is to kidnap and sell into slavery into distant lands, the victim is not so roughly handled. Now the penalty for those who may be found guilty of such crimes is death, and loss to their relatives of their property, which goes to the chiefs constituting the court of investigation. A court was held on the 10th of last month, at Bonjamah, which is situated in the Mendi territory. The meeting commenced at 7 A. M., by the administration of oaths to the 'Triers' — a chief with twenty-four followers. This chief — Gpwoah Neppoh by name — is reputed to be the most redoubted and skilful of the *greegree* or fetich men. To him omniscience and omnipotence are vulgarly attributed; and those who speak of him behind his back confess at once as soon as they behold him. He even predicted certain things respecting myself and some other Sierra Leone people that would happen to us in the future. He is very much dreaded throughout Mendiland. The chiefs and headmen were next sworn, that they would observe justice and maintain truth in the execution of their duty. The 'Triers,' habited in the skins of leopards and other animals, separated themselves into two bodies, each of which took its position under two trees. The chiefs, or judges, lay in hammocks, and the spectators crowded around. The drummers and buglers now began their performances, and the people were literally maddened by their exciting music. In spite of their genius or aptitude for learning, the Mendis are truly wild and obdurate. One is tempted to think that they can never be reclaimed from their savage condition.

"The 'Triers' began their performances by dancing and shouting — telling some of those suspected that they were innocent. These last named afterwards carried large presents to them. The chief, Neppoh, in the meantime, carried on his inspection, when, unexpectedly, he would lift up a heavy club which he carried in his hand, studded with spikes, and let it descend upon the head of some poor man in the crowd, whom he believed, rightly or wrongly, to have been guilty. The unfortunate individual is at once seized upon by some of the godless crew, and mercilessly beaten, sometimes till life is almost extinct. All the 'guilty' are afterwards conveyed to a spot prepared for the purpose, *and are burnt to ashes!* I witnessed nine such executions; twenty having thus been treated before my arrival. Six were in custody when I left the place. My sensations were most unenviable at the sight I witnessed. I could not help praying that the rayless night which brooded over this people would, in God's own good time, be dissipated. Truly, 'darkness doth cover the earth, and gross darkness the people.' I trust, however, that 'the Lord will arise upon them,' and His glory soon be seen upon them."

MADAGASCAR.

In connection with the recent military operations of the French in Madagascar, the following, from a letter dated May 7, published in the *London Times*, will be of interest. After giving his opinion, that the people of Madagascar will probably resist the demands of the French, because, though just now rather fearful, they are going on with military preparations, he thus speaks of the slave system, which has taken a terrible hold of the Malagases: "Slavery is all but universal. Labor is looked upon as a degradation: and consequently free labor is difficult, and all but impossible, to obtain. The fact is, almost every free person is a slave-owner, the exceptions being those who are too poor to own slaves. We have occasionally had 'free servants' in our employ; but slavery has produced in their eyes such an utter degradation of work, that they mostly turn out highly unsatisfactory. They are above doing this or that; and, although they will in time do almost anything for us in the house, because they see that we consider no labor degrading, yet they will not think of carrying anything out of doors. Thus it comes to pass that the slaves are often much more

plucky, capable, and clever in every way than their masters. This state of things makes it up-hill work teaching, especially anything practical. Those who are willing to work learn; and thus, while we are toiling with a class, we find numbers of young fellows who are nursing their pride, and think it beneath them to use their hands. The Mozambiques (imported Africans, set free by an edict of the Queen a few years ago) are a much-despised and down-trodden race, though some few have become rich and hold slaves."

THE ALBANIANS.

Evangelical Christendom contains the following from Rev. Dr. Thomson, agent of the British and Foreign Bible Society, at Constantinople, in regard to work among the Albanians: "We are doing all in our power for the Albanians, but government will not let us publish in Albania portions of the Old Testament, nor yet, I fear, let us reprint our primers, which are now exhausted. I am glad, however, that we have still the New Testament, and parts of it, that will last for some time. We have now an Albanian grammar; and, better still, we have engaged the Rev. Mr. Kyrias, the Albanian preacher from Monastir, formerly of the American Board. I meant him for immediate service in Albania, but he seems intent on studying two years at least, in Scotland or America, and I have thought that, if he is to do so, a knowledge of medicine would be invaluable in opening a door for him among his independent and brave, but bigoted and half-barbarous, countrymen in the North, where our efforts are chiefly needed. I am not without encouragement in regard to South Albania, where we have a good colporter who speaks Albanian."

INDIA.

Opposition Decreasing. — The following from the *Lucknow Witness*, in regard to the incidents of a recent baptismal service, forcibly illustrates the progress in toleration in India: "To appreciate the extraordinary character of the incidents narrated, one must bear in mind that heretofore the baptism of even a low-caste native in Oudh or Rohilcund has usually been the signal for intense excitement. A whole village has often been seen in arms because a *chumar* had been baptized; and when one of a higher caste has embraced the strange religion it has usually been found necessary for him to leave his home and kindred. But here we read of two Pandits, four Brahmans, and one Mahommedan having been baptized in a most public way, in the very midst of an immense multitude of people who were sacrificing at a popular shrine, and even an 'ear-split' priest baptized under the very shadow of his temple, and yet no sign of hostility from either Hindus or Mahommedans. We have never before heard of anything like this in any part of India. Truly God's purposes are ripening fast. Great events are in store for us in India, and God's feeble saints may well take courage."

By the returns for the Decennial Missionary Conference, lately held at Calcutta, the number of native Protestant Christians, as we have already reported, — the real result of the missions of this century, — is ascertained to be, in India Proper, 417,372; Burmah, 75,510; Ceylon, 35,708; total, 528,590. By comparison with the government census of 1881, now in course of publication, it appears that the *rate* of increase of Protestant adherents during the last decade, in India Proper (86 per cent.), is *fifteen times* the rate of general increase in the population. The communicants have increased at a still higher rate, — 114 per cent.

CHINA.

A Missionary Leper. — The following account is given, by the Rev. Mr. Mackenzie, of the English Presbyterian Mission, Swatow, of a leper patient named Ung A-Che, who has become a missionary. He was baptized, with two other patients, in Dr. Gould's hospital, in May, 1878. He came not long ago from Na-thau, a place notorious for the piratical character of its inhabitants. After a few months in the hospital he applied for baptism, and was received into the church. Soon after he returned

to his home, not cured of his leprosy, but with joyful faith in Him whose blood cleanseth from all sin. Mr. Mackenzie goes on to say: "We heard nothing of him till the beginning of last year. His village is fully two and a half days' journey from Swatow. and in a region to which none of us had ever paid a visit. Well, to our surprise and delight, we heard that through A-Che's preaching of the gospel to his neighbors, some twenty or thirty men and women, from his own and two neighboring villages, had turned from idols to God, and were in the habit of meeting regularly to worship Him. We sent our native assistants to inquire into this new and interesting movement, and to teach and encourage those who professed to be converts. The reports they brought back were well fitted to make us very hopeful as to the reality of the work, and we looked forward to one of ourselves visiting the place soon. Owing to various causes, this visit did not take place till very recently, and I wish now to tell you what Dr. Lyall and I found at Na-thau, when we spent a few days there. Arriving there early on the 30th of July, we were warmly welcomed by several of the brethren, A-Che being among them. I at once recognized the poor fellow. He is much disfigured in face and limbs by the sad, dreadful disease that is slowly but surely bringing him down to the grave. But there was a peaceful, happy expression of face that touched me deeply, and I could but bless the Lord for the grace given to our afflicted brother, and wonder and adore when I thought of the honor put upon him."

JAPAN.

THE REVIVAL. — The following extracts from a letter in the *Northern Christian Advocate* from Rev. C. S. Long, of the Methodist Mission, shows how these brethren are sharing in the great spiritual blessing which has come upon Japan: "The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out upon the missionaries and natives in marvelous showers. Scores are being genuinely converted, testifying to the truth and power of the new religion. Persons who have been members of the church for years are being born into the kingdom of grace and glory, and for the first time are realizing the joy of sins forgiven and adoption into the spiritual kingdom of Christ. The Lord is certainly doing a wonderful work among us. The news is spreading through the city, and hundreds are flocking to the church. The members of other churches are becoming interested, and there is every indication that the glorious work will spread in every direction, and that hundreds will be brought to a knowledge of the true God. It is marvelous indeed! I never saw anything more striking at home."

WE find in *The Foreign Missionary* for August an interesting account of a very remarkable revival in the little church at Kiriu, away in the dark interior of Japan. This church, for a year past, had been in the charge of a native helper, Nakajima, of the Presbyterian Mission, who had become much discouraged by his want of success and the seemingly dead condition of his church. At this juncture the dedication of a Congregational church took place at Annaka, about thirty miles away. This dedication Nakajima was invited to attend, with a representative of the Kiriu church. His younger brother was appointed to go, and they were both much impressed with what they saw and heard. Upon their return, prayer-meetings lasting nearly all day were held every day for a week. Believers and others were exhorted and reproved with great fidelity. A remarkably deep conviction of sin followed; many confessions were made, attended with tears and outcries so loud that the heathen around spread the report that the Christians were disciplining their members with great cruelty. Numbers were converted; several notorious backsliders were reclaimed; a devoted spirit of giving was developed. One woman brought her white silk marriage-robe, long kept among her treasures, and made an offering of it, repeating, as expressive of her emotions and desires, the Japanese translation of the hymn, "Whiter than snow." Other women presented combs,

hairpins, and other valuable ornaments. Nor were the men behind in their offerings. One, long in the habit of keeping arms for defense against robbers, presented his revolver, worth 15 *yen*. Another gave a watch; another a clock; another a bookcase with books. The last day of their week of meetings was their Pentecost. On that day a sweet spirit of joy and brotherly love broke forth, in place of the cries and tears and penitential expressions, as impressive to the brethren, and as wonderful, as anything which preceded, and turned their reproaches to admiration. The happy preacher of Kiriu, so blessed, has been giving in several of the other churches a circumstantial account of the whole work, and these churches, already more or less awakened, have been deeply stirred, indicating a movement wide-spread and thorough, and full of promise for the future of the church in Japan.

Attacks on Christianity. — The Buddhist priests of Kioto have recently published a pamphlet of seventy pages, against Christianity, entitled "Shin yaku Zen sho Dam paku," or, literally, "Hitting the New Testament with Snaps of the Finger." The preface is in both English and Japanese, and signed in English by "A Foreign Student in Japan," and in Japanese by "An Astronomer." Like many of the other blasphemous books against Christianity, published in Japan, this one shows marks of foreign inspiration and help. It is understood to have been written by an American, of very loose character and habits, who has been for ten or twelve years employed at a high salary to teach in the government schools. An extract from the preface of this pamphlet will give a good idea of the falseness and malignity of this attack upon Christianity in Japan: "The brutalizing and degrading tendencies of the Christian religion are not so apparent now as formerly, but they still exist, as the foreign newspapers attest in the accounts which they give. One of the assassins who attempted the life of the Emperor of Germany a few years ago was reported to be a religious monomaniac. Guiteau, the assassin of the President of the United States of America, was formerly a leader in a Christian church. The story of the Christian church in past ages is one narrative of bloodshed from beginning to end. The Roman Catholics being the most powerful, perhaps, have committed the most of these atrocities, but the Protestants, as I shall be able to prove, were not backward in doing their share as far as they had the power. Although in the present day science has laid the Christian religion a captive at its feet, all the elements which incite to evil still exist in it, but are held in strong subjection by modern thought. Here and there in past times noble men have striven to shake off this horrible religion, and although their efforts were not successful in their generations, on account of the great power of the Christian priesthood opposed to them, the seed which they planted has taken deep root, and now the end is near; in fact, the complete downfall of the Christian religion is seen by men of learning and discernment to be not far distant. The most learned men of modern times, historians, philosophers, etc., have openly condemned it or quietly ignored it."

The body of the book is made up chiefly of a long and particular enumeration of all the modern criticisms and objections of rationalists and infidels. Dr. Davis, of Kioto, who sends this account, says: "This is a specimen of one of a legion of books with which this Empire is flooded, and also a specimen of most of the Buddhist preaching to the masses. They hear of Christianity for the first time in this way. And while it is true here as everywhere, that Christianity is itself its best defender, and that we need to preach and practise the pure gospel of Christ before the people, we also need that our workers should be, many of them, thoroughly trained and able to expose such fallacies and answer such objections."

NEW HEBRIDES.

Labor Traffic. — The *Pacific Commercial Advertiser*, of Honolulu, in a long report by the Captain of a "labor-vessel," of a voyage among the New Hebrides Islands in

search of recruits for labor, gives incidentally the following testimony to the beneficial effects of missionary efforts among the natives: "The natives are of the Papuan race, a race which has shown such hostility and treachery in their intercourse with whites. Their character, however, shows quite a change wherever the zealous missionary's influence has been exerted; the natives becoming less hostile and more confiding, as we found to our satisfaction. They are friendly and well-behaved, are excellent farmers, and bestow a great deal of care and industry on their land, with their rude instrument, a pointed piece of wood. On the other hand, except where the missionaries are stationed, the natives live in perfect nudity, and in miserable abodes, often but a shed, which they enter on their hands and knees. They have no religious belief, but are superstitious in the extreme, believing in omens, an old medicine-man, and fetichism. Nor have they any marriage ceremony, but buy and sell their women like cattle. The disparity of the sexes is very great, about three men to one woman, on an average. The men are always armed, often with poisoned arrows. They are mean, cowardly, and treacherous."

Miscellany.

THE DEPUTATION FROM THE SPECIAL COMMITTEE.

The Advance, of July 26, contains a communication from Rev. Dr. E. E. Bliss, of Constantinople, having reference to the recent Conference held in that city, and also to the work of the delegation sent by the committee appointed at the Annual Meeting of the Board. Dr. Bliss's statement as to the relations of the two delegations may help to correct some of the misapprehensions in regard to the matter into which many seem to have fallen.

"The two delegations, recently sent to this city on business connected with the missionary work of the A. B. C. F. M. in Turkey, have been with us, have fulfilled their mission, and now are all gone. These delegations came for separate purposes, and have carried on their work, for the most part, independently of each other. The errand of the delegation sent by the Prudential Committee of the Board (Drs. Clark and Alden, and Elbridge Torrey, Esq.) was mainly with the missionaries, to ascertain more exactly and fully than could be done by correspondence, the present condition and prospects of the work with reference to the practical application of the principles of the 'Memorandum' adopted by the Board at its last Annual Meeting. Delegates from every station occupied by the Board in Turkey were summoned to meet them here for conference. With the exception of the two Sundays of rest 'according to the commandment,' and two half days devoted, one to the celebration of the Lord's Supper, and the other to a public service of prayer with addresses for the delegation, a solid fortnight was given to the consideration of particular points under the general topic above mentioned. . . .

"The other delegation from America, consisting of President Chapin and Professor Mead, was sent out by the Committee of Investigation, appointed at the meeting of the A. B. C. F. M. at Portland, to examine on their behalf the grounds of alleged differences between the missionaries and some of the evangelical Armenian churches. These gentlemen have spent more than a month in this examination, and although they have not been able to visit, to any great extent, the interior of the country (as it was at first hoped they would), yet in connection with the annual meeting of the Bithynia Union, to which come also representative men from distant parts of the Empire, and in personal intercourse with individuals, they have had all the opportunities possible under the circumstances, to ascertain the 'bottom facts' in the case. In the beginning they wisely went directly to the native pastors and brethren themselves, and gave them the most abundant opportunity to state in

the fullest and frankest manner, and apart from the presence of any missionary, all they wished to say in reference to the action and policy of the Board or its missionaries.

"To avoid any suspicion of bias they kept themselves on short allowance of social intercourse with their missionary friends by taking and keeping their lodgings at a public hotel. After continuing their investigations in this manner for some ten or fifteen days, they asked Drs. Clark and Alden, and Mr. Torrey, and some of the missionaries from different parts of the country in attendance on the above-mentioned Conference, to meet the Executive Committee of the Bithynia Union for the consideration of certain points which had been made prominent in the way of criticism of the past, and of the remedies of existing difficulties proposed on the part of the natives. The interview was a perfectly friendly one, and gave much hope of a mutually acceptab'e solution of all difficulties. Subsequently the delegation asked for a general meeting of the missionaries to learn their views on the general situation, and in the end took leave of all in a public meeting of the Union, with an able and eminently well-considered address, read first in English by Professor Mead, and then in an Armenian translation by Professor Hagopos, of Robert College. Very cordial responses to this address were made by the chairman and other members of the Union, thanking the delegation very warmly for the manner in which they had performed their mission, and sending messages of warm Christian love to the American churches. 'When they ask you,' said one of the pastors, addressing President Chapin, 'Watchman, what of the night? tell them that though there is still much darkness in Turkey, yet the morning cometh; it is already dawn, and we hope the full day will soon come. Assure the Christians in America of our love to them, and that what we desire more even than the money they send us is their love, their hearts.'

"This delegation is to make its report to the Committee of Investigation, that committee in its turn to the Board at its Annual Meeting in Detroit, so that it is premature to speak of the ultimate results of their mission. But this much is sure, their visit here has done great good to both the native Christians and the missionaries. Their eminently wise and kind words have kindled anew in all hearts the flame of Christian love, and it has been of great advantage for all to be able, as it were, through them, to look upon the questions at issue with fresh and unprejudiced eyes."

THE GOODELL MEMORIAL CHURCH.

A church edifice bearing this name, at Baldwinville, in Templeton, Mass., was dedicated, June 28, with interesting exercises. It is a beautiful structure, in the Queen Anne style, built at an expense of about $9,000, by the First Congregational Society, with the assistance of friends in other sections of the State and country, as a memorial to the late Dr. William Goodell and his wife Roseltha A. Norcross, missionaries of the American Board in Turkey, both natives of Baldwinville.

The two memorial windows, of stained glass of Turkish pattern, bear the names of these honored missionaries, with the texts: "They that turn many to righteousness shall shine as the stars forever and ever," and "The path of the just is as the shining light which shineth more and more unto the perfect day."

Rev. Dr. Mears, of Worcester, preached the dedication sermon, and Rev. R. W. Haskins, of Abington, former acting-pastor, gave an historical sketch of the church. Many interesting and tender references were made to those in whose memory the church was named.

The following extract from a letter from Rev. A. C. Thompson, D. D., read on the occasion, gives a graphic and interesting summary of the characteristics of the eminent missionary: —

"Dr. Goodell's character and career illustrated his own sentiment as expressed in a letter to Secretary Evarts (1829): 'May the Great Head of the church endue all the missionaries of the cross, in this and every part of the world, with an excellent "spirit of wisdom," "a spirit of understanding," of

zeal and prudence, "of grace and supplications!"' He lived a life of prayer and faith, ever recognizing devoutly the hand of divine Providence, and committing all his interests gladly to Him. Hence his serenity amidst fire, pestilence, political commotions, war and pillage, when the faces of nearly all around gathered blackness. At such times he could write (1825): 'The voice of Providence, as we interpret it, seems to say to us, "Be not afraid but speak, and hold not your peace; for I am with you, for I have much people in this city."' And again: 'Prospects were never more encouraging. Our friends must not be frightened if they hear we are in prison; it may do them and us much good.'

"Such trust in God was the secret of his uniform and remarkable cheerfulness. He had, to be sure, a native vein of humor, quaint and rich, lambent and gentle. Unlike many witty good men, he kept this element under control, so that he never became a victim to merriment, nor did he descend to trifling.

> 'Each happier tone of every chord he hit —
> His gravity was sense, his mirth was wit;
> His were affections undebased by art,
> The mildest manners with the warmest heart:
> Memory with unobtrusive knowledge fraught,
> And joined to playful fancy depth of thought.'

"He walked with God; he maintained a heavenly mind, and his habitual buoyancy was something besides a matter of temperament; it was the cultivated tact of sanctified hopefulness. His characteristic strain, in writing to the Missionary Rooms in Boston, even in the earlier and darker periods of experience (1826), was this: 'We have joy in our hearts; we have joy in our dwellings.' 'The heavens do indeed sometimes gather threatening blackness over our heads; but, if we look, we are always able to discern the bow in the cloud.'

"These qualities and habits fitted him, in an eminent degree, to be a pioneer missionary, under circumstances and in an Empire where unusual knowledge of men, prudence, and Christian faith were required. In that sphere of initial and sometimes portentious difficulties, he deemed it needless to be discouraged by trifles, or to be overwhelmed by what was appalling. For twoscore years he held on his way, industrious, faithful, always prompt, never impetuous, blending in an unusual degree kindness with firmness, and deeply enlisting the affection and confidence of all good men who knew him. It was a truly significant incident that Lord Stratford de Redcliffe, on taking leave of Constantinople and of Father Goodell, should kneel and ask his blessing. 'And without all contradiction the less is blessed of the better.' Four years ago, in company with Secretary N. G. Clark, I called on his Lordship, then aged ninety-two, and it was deeply gratifying to notice the evident sincerity with which he spoke of his respect for the memory of Dr. Goodell. 'The righteous shall be in everlasting remembrance.'

"From the honored place of Goodell's nativity, may the God of missions raise up others equally as worthy, for the foreign field!"

Notes for the Month.

Special Topics for Prayer.

For more laborers, both ministers and physicians, to meet pressing calls from several missionary fields.

For the continuance of the revival among the native churches of Japan. (Pages 348 and 352.)

Arrivals in the United States.

July 9. At San Francisco, Rev. L. D. Chapin and wife, and Miss Jane E. Evans, of the North China Mission.

July 17. At New York, Rev. L. S. Crawford and wife, of the Western Turkey Mission, having been released from their connection with the Board.

July 25. At San Francisco, Rev. W. W. Curtis, of the Japan Mission.

ARRIVAL AT STATION.

June —. At Samokov, European Turkey, Miss Ellen M. Stone.

DEATHS.

June 14. At Oodooville, Jaffna, Miss Eliza Agnew. (Page 329.)

May 30. At Fort Mills, S. C., Rev. Thomas P. Johnston, formerly a missionary of the American Board in Turkey, aged seventy-five years.

The death of the Rev. John Rendall, which has been before reported, occurred at Bombay, June 13.

SAILED.

The *Morning Star* sailed from Honolulu, June 22, on her annual voyage to Micronesia, in command of Captain Garland, Captain Bray desiring a year of absence. Mrs. L. M. Walkup and Miss L. S. Cathcart returned on the *Star* to Kusaie.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hopeful news from Austria. (Page 339.)
2. Affairs in Central Africa. (Page 338.)
3. Civilization alone inadequate to the world's needs. (Page 334.)
4. Progress in the Shantung region, North China. (Page 345.)
5. What a missionary learned in a trip among the out-stations of Shao-wu. (Page 343.)
6. The evils of the opium traffic. (Page 336.)
7. Comparison of the past and present of China. (Page 330.)
8. The past year of the Madura Mission. (Page 340.)
9. The revival in Japan. (Pages 347 and 352.)
10. The ingathering at Adana. (Page 340.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.

South Freeport, Horatio Ilsley, 10 00

NEW HAMPSHIRE.

Chester, Emily J. Hazelton, 9 00
Keene, 1st Cong. ch., Rev. H. Wood, 10 00——19 00

VERMONT.

Holland, Rev. John Fraser, 50 00

MASSACHUSETTS.

Gloucester, A Portland pledge, 25 00

CONNECTICUT.

Hartford, A friend, 88 20

192 20
Previously acknowledged, 14,221 41

14,413 61

Donations Received in July.

MAINE.

Cumberland county.
Falmouth, 2d Cong. ch. 14 50
Freeport, D. Lane, 1 00
New Gloucester, Cong. ch. and so. 122 00
Portland, Williston ch., to const. CULLEN C. CHAPMAN, H. M., 100; St. Lawrence-st. ch., 4.31, 104 31——241 81
Oxford county.
Andover, Cong. ch. and so. 7 00
South Paris, Cong. ch. and so. 10 55——17 55
Somerset county.
Bingham, Cong. ch. and so., 6; A friend, 24, 30 00
Norridgewock, John H. Lovell, 4 00
St. Albans, Cong. ch. and so. 5 00——39 00
Washington county.
Machias, Centre-st. ch., 6.24; A friend, 1, 7 24

305 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Gilsum, Cong. ch. and so. 18 67
Keene, 1st Cong. ch., E. H. Clark, 5 00
Rindge, Cong. ch. and so. 5 25
Troy, Trin. Cong. ch. 26 36—55 28
Grafton county.
Hanover, A friend, 25 00
Haverhill, Cong. ch. and so. 18 75
Hebron, Rev. J. B. Cook and wife, 5 00—48 75
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 8 44
Hollis, Rev. D. B. Scott, 5 00
Manchester, 1st Cong. ch., to const. HORACE PETTEE, H. M. 111 03
Milford, 1st Cong. ch. 5 00
New Ipswich, Cong. ch. and so. 8 75
Wilton, 2d Cong. ch. 45 00—183 22
Merrimac county Aux. Society.
Concord, South Cong. ch., to const. Mrs. MARY G. BATCHELDER, H.M. 130 43
Tilton and Northfield, Cong. ch. and so., to const. OSCAR P. SANBORN, H. M. 100 00—230 43
Rockingham county.
Exeter, 1st Cong. ch. 65 00
Newington, Rev. Geo. Smith, 2 00—67 00
Strafford county.
Ossipee Centre, Cong. ch. and so. 7 21
Rochester, 1st Cong. ch. 70 00—77 21
Sullivan county Aux. Society.
Claremont, Cong. ch. and so., 67.10; do., m. c., 8.48, 75 58
Newport, Friends, 20 00—95 58
———, A friend, 50 00
807 47

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lyndon, S. B. Mattocks, 5 00
St. Johnsbury, South Cong. ch., 204.34; "S.," Portland pledge, 100, 304 34—309 34
Chittenden county.
Burlington, 1st Cong. ch. 141 22
Jericho, 2d Cong. ch. 10 25—151 47
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, 1st Cong. ch. 31 65
Grand Isle county.
Grand Isle, James Hoag, Jr. 1 00
South Hero, Cong. ch. and so. 11 00—12 00
Lamoille county.
Cambridge, Friends, 39 00
Jeffersonville, A friend, to const. Rev. CALVIN B. MOODY, H. M. 50 00—89 00
Orange county.
North Thetford, Cong. ch. and so. 10 85
Orleans county.
Holland, Cong. ch. and so. 15 05
Troy, Mrs. J. W. Peck, 5 00—20 05
Rutland county.
Pittsfield, Cong. ch. and so., 5; Rev. C. H. Smith, 5, 10 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Mrs. A. E. D., 10; "H.," 5, 15 00
Wilmington, Cong. ch. and so. 7 00—22 00
Windsor county.
Hartford, 2d Cong. ch. 39 97
696 33

Legacies.—St. Albans, Mrs. Mary Gorham, by H. M. Stevens, Ex'r. 783 20
1,479 53

MASSACHUSETTS.

Berkshire county.
Lenox Furnace, Mrs. E. Washburn, 15 00
Pittsfield, 1st Cong. ch. 200 00
Williamstown, 1st Cong. ch., 33.51; Williams College ch., add'l, 10, 43 51—258 51
Bristol county.
Norton, Trin. Cong. ch. 111 75
Raynham, 1st Cong. ch. 25 00
Taunton, Winslow Cong. ch. 57 51—194 26
Brookfield Asso'n. William Hyde, Tr.
Gilbertville, Cong. ch. and so. (of wh. from Lewis N. Gilbert, to const. LEWIS WARNER, H. M., 100; and from Otis Lane, to const. Mrs. MARTHA J. BROWN, H. M., 100), 250 00
North Brookfield, Cong. ch. and so. 150 00—400 00
Essex county.
Lawrence, Ladies' Benev. Soc'y of Eliot ch., 55.14; South Cong. ch., 24, 79 14
Methuen, 1st Parish, 31 62—110 76
Essex county, North.
Bradford, 1st Cong. ch. 30 00
Haverhill, Centre Cong. ch. 53 43
Newbury, 1st ch. and so. 53 00—136 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Gloucester, Evan. Cong. ch. 40 00
Ipswich, South ch. 30 00
Lynn, 1st Cong. ch. and so. (Int. on Bracket Lord fund), 52 02—122 02
Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Charlemont, Cong. ch. and so. 32 00
Miller's Falls, Cong. ch. and so. 12 16
Orange, Central Cong. ch. and Sab. sch. 12 00
Turner's Falls, Cong. ch. and so. 8 35—64 51
Hampden co. Aux. Society. Charles Marsh, Tr.
Blandford, Cong. ch. and so. 48 10
East Longmeadow, Cong. ch. and so. 5 00
Longmeadow, Ladies' B. S. 32 55
Ludlow, Cong. ch. and so., to const. Rev. MYRON P. DICKEY, H. M. 51 33
Monson, Cong. ch. and so. 25 74
Springfield, South ch., 61.35; Olivet ch., with other dona., to const. Mrs. SARAH A. PARSONS, H. M., 48.65; Hope ch., 31; "H. M.," 1,000; Mrs. E. B. Smith, to const. Mrs. HELEN P. MARSH, H. M., 100; Edw. Clarke, 10, 1,251 00—1,413 72
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch., 50; 2d Cong. ch., 20, 70 00
Enfield, Cong. ch. and so. 40 00
Florence, Cong. ch. and so. 23 29
Hatfield, Cong. ch. and so. 75 00
Northampton, 1st Cong. ch., 330.31; Edwards ch. Benev. Soc'y, 16.60, 346 91
North Hadley, Cong. ch. and so. 14 13—569 33
Middlesex county.
Auburndale, Cong. ch. and so., 50; "H.," 25, 75 00
Cambridge, Shepard ch., add'l, 50 00
Everett, Cong. ch. and so. 13 00
Framingham, Plymouth ch. and so., for "Morning Star," 16 00
Lexington, Hancock ch. 15 50
Lowell, 1st Cong. ch., to const. JAMES U. GAGE, H. M. 100 00
Malden, A friend, 3 00
Natick, Cong. ch. and so. 50 00
Newton, 1st ch. and so. 94 47
Waverly, Cong. ch. and so. 29 49—446 46
Middlesex Union.
Lancaster, Evan. Cong. ch. 83 46
Townsend, Cong. ch. and so. 16 00—99 46
Norfolk county.
Braintree, 1st Cong. ch. 12 00
Brookline, "E. P." 1 00
Foxboro', Cong. ch. and so. 41 06
Hyde Park, 1st Cong. ch. 25 00
Randolph, 1st Cong. ch., m. c. 89 79
West Medway, C. Albert Adams, 10 00—178 85
Plymouth county.
Plympton, A friend, 1 00
Suffolk county.
Boston, Immanuel ch., 100; do., Rev. F. R. Abbe, 200; Shawmut ch., 10; Village ch. (Dorchester), 8.66; Boylston ch., 8.55; Highland ch., 6.10; Mt. Vernon ch., "M. H. A.," thank-offering for Bohemia, 5; Park-st. ch., 3.50; A friend, 20; John P. Nichols, 12; Mrs. Emily P. Eayrs, 10; "A.," 10; Augustus King, 10; "I. H. H.," to avoid retrenchment, 5, 408 81

Worcester co. Central Ass'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 56 50
Worcester, Union ch. and so., to const. JOHN H. SINCLAIR, H. M., 95; "In memory of little Fannie," 10; Salem-st. Mission Workers, for "Morning Star," 5, 110 00—166 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Grafton, Evan. Cong. ch. 108 18
Millbury, 1st Cong. ch. 71 45—179 63
———, A friend, 10 00
4,760 25

Legacies.—Amherst, Luke Sweetser, by John H. Sweetser, Adm'r, 500 00
Cambridge, Abijah E. Hildreth, by Edw. A. and Stanley B. Hildreth, 250 00
Melrose, Thos. D. Dyer, add'l, 240 22
Natick, Miss Clarissa Morse, by W. W. Wright, Adm'r, 500 00—1,490 22
6,250 47

RHODE ISLAND.

Providence, Central Cong. ch., 2,300; Union Cong. ch., 1,447.35; Beneficent Cong. ch., 100, 3,847 35

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 78 00
Hartford county. E. W. Parsons, Tr.
Burnside, A friend. 11 00
Collinsville, Rev. Geo. H. Cate, 5 00
East Hartford. Cong. ch. and so. 25 00
Enfield, 1st Cong. ch. 20 00
Farmington, Cong. ch. and so., quarterly coll. 101 10
Hartford, Park ch., 121.42; E. V. King, 10, 131 42
Plainville, Solomon Curtiss, to const. Mrs. SARAH E. WOOLWORTH, H. M. 100 00
Poquonock, Cong. ch. and so. 20 80
South Windsor, Cong. ch. and so., 37.60; A friend of missions, 5, 42 60
Wethersfield, Cong. ch. and so., 82.93; A friend, 10, 92 93
Windsor Locks, Thank-offering, 10 00—559 85
Litchfield co. G. C. Woodruff, Tr.
Norfolk, A friend, 10 00
Salisbury, Cong. ch. and so. 63 92
Winsted, 1st Cong. ch. 28 09—102 01
Middlesex co. E. C. Hungerford, Tr.
East Hampton, South ch. 40 69
Saybrook, Cong. ch. and so. 11 38—52 07
New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch., 28; Mrs. Lucy E. Tuttle, 100, 128 00
New Haven, Yale College ch., 704.32; North ch., m. c., 2.75; J. M. B. Dwight, 10; "M. B. S.," thank-offering, 10; A thank-offering from a friend, 5, 732 07—860 07
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, 2d Cong. ch. (of wh. from J. N. Harris, 1,000, and from Trust Estate of H. P. Haven, 150), 2,053.04; 1st Cong. ch., 32.64; Blackhall-st. Mission, 3.41, 2,089 09
Norwich, Broadway ch., in part, 200 00—2,289 09
Tolland county. E. C. Chapman, Tr.
Somerville, Cong. ch. and so. 31 16
Windham county.
Central Village, Cong. ch. and so. 10 00
Thompson, Cong. ch. and so. 42 85—52 85
4,025 10

Legacies.—Hartford, John B. Eldredge, by J. R. Redfield, Ex'r, 10,000 00
Hartford, Thomas Smith, by Normand Smith, Ex'r, 10,000 00—20,000 00
24,025 10

NEW YORK.

Ashland, Rev. Timothy Williston, 2 00
Berkshire, 1st Cong. ch. 40 00
Black Creek, Cong. ch. and so. 11 00
Brooklyn, Clinton-ave. Cong. ch., 165; South Cong. ch., 28.21; Ch. of the Pilgrims, "J. L. P.," 50, 243 21
Buffalo, Westminster Pres. ch. 10 00
Crown Point, 1st Cong. ch. 46 61
Dunnsville, W. G. Davis, 100 00
East Albany, 1st Cong. ch. 25 00
East Steuben, Wm. R. Thomas, 10 00
Eaton, Cong. ch. and so. 18 50
Gouverneur, A mother's thank-offering, 10 00
Keeseville, Cong. ch. and so. 15 00
Munnsville, Cong. ch. and so. 10 00
Newark Valley, Cong. ch. and so. 48 57
New York, S. T. Gordon, 250; "H. C. H.," 200; A. D. F. Hamlin, 10, 460 00
Orient, Cong. ch. and so. 12 73
Remsen, Bethel Cong. ch., 7.10; Rev. E. Davies and family, 5, 12 10
Smyrna, 1st Cong. ch., to const. LEVI COLLINS, H. M., 100; 1st Cong. Sab. sch. Miss. Soc., for "Morning Star," 10, 110 00
Utica, Mrs. S. V. V. Brown, 1 00
Westport, Mrs. Mary Spencer, 10 00
Woodville, Cong. ch. and so. 12 25—1,207 97
Legacies.—Romulus, Susan Watson, (int.) 20 00
Sweden, Sarah McCullock, by Daniel Holmes, Executor's Att'y, 949 91—969 91
2,177 88

PENNSYLVANIA.

Jeanesville, Welsh Cong. ch. 5 00
Johnstown, Welsh Cong. ch., for Mexican Mission, 19 51
Philadelphia, Chas. W. Sparhawk, 15 00
Pittsburgh, Rev. T. Edwards, 10 00—49 51
Legacies.—Pittsburgh, David Jones, by William Jones, Ex'r, 50 00
99 51

NEW JERSEY.

Lakewood, Pres. ch., m. c. 16 38
Morristown, Mrs. R. B. Tomlinson, 30 00
Upper Montclair, Cong. ch., add'l, 1 35—47 73

VIRGINIA.

Herndon, Cong. ch. 5 00

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 100; "A. L. S.," 60, 160 00

SOUTH CAROLINA.

Charleston, Plymouth Cong. ch. 17 00

GEORGIA.

Macon, 1st Cong. ch. and Sab. sch. 15 00

ALABAMA.

Talladega, Rev. H. S. DeForest, for school at Kioto, Japan, 10 00

TENNESSEE.

Springfield, M. L. Minott, 1 00

TEXAS.

San Antonio, ———, 5 00

OHIO.

Ashtabula, A friend, 25 00
Brooklyn, Cong. Sab. sch., for "Morning Star," 15 82
Chagrin Falls, 1st Cong. ch. 18 71
Claridon, Cong. ch. 13 00
Cleveland, Jennings-ave. Cong. ch., 150; Madison-ave. Cong. ch., 3, 153 00
Columbus, Eastwood Cong. ch. 12 85
Lenox, Cong. ch. 9 00
Oberlin, Students, for "Morning Star," 8 00
Painesville, 1st Cong. ch. 45 68
Saybrook, Sab. sch. Mission Band, for "Morning Star," 5 00
Twinsburg, Cong. ch. 27 00—333 06

Legacies.—Kent, Andrew James, by H. W. Hubbard, Treas. 394 00

727 06

INDIANA.

Cardonia, Cong. ch. 1 50
Michigan City, Cong. ch. 39 56—41 06

ILLINOIS.

Aurora, N. E. Cong. ch. 45 28
Batavia, Cong. ch. 100 50
Byron, A. A. Johnston, 2 00
Chicago, Plymouth Cong. ch., m. c., 54.33; Union Park Cong. ch., m. c., 8.77, 63 10
Ivanhoe, Young Men's Miss. Soc. 5 39
Lombard, Cong. ch. 14 00
Oak Park, Wm. E. Blackstone, 20 00
Shabbona, 1st Cong. ch. 45 71
Wilmette, A friend, to const. Rev. JOHN H. PARR, H. M. 50 00—345 98

MICHIGAN.

Bradley, 1st Cong. ch. 1 39
Delhi Mills, Norman Dwight, 5 00
Detroit, 1st Cong. ch., 207.50; Philo Parsons, 100, 307 50
Eaton Rapids, 1st Cong. ch. 9 35
Edwardsburgh, Mrs. Julia S. Smith, 20 00
Hancock, Cong. ch. 111 51
Hopkins, 1st Cong. ch. 4 78
Irving, Cong. ch. 4 50
Middleville, Cong. ch. 6 00
Olivet, Wm. J. Hickok, 10 00
Owosso, A friend of missions, 5 00
Romeo, Mary A. Dickinson, 200 00
Vienna, Cong. ch. 4 61—689 64

WISCONSIN.

Dodgeville, Jane H. Jones, 20 00
Emerald Grove, Cong. ch. 18 03
Lake Geneva, Cong. cb. 14 60
Oak Creek, Union Cong. ch. 2 02
Potosi, Thomas Davies, 12 00
Ripon, Cong. ch. 60 00
Wauwatosa, Cong. ch. 85 00—211 65

IOWA.

Algona, A. Zahlten, 7 50
Ames, Cong. ch. 25 83
Cedar Rapids, Cong. ch., 9.31; John F. Dean, 9, 18 31
Cherokee, Cong. ch., add'l, 60
Denmark, Isaac Field, 15 00
De Witt, Cong. ch. 42 20
Dunlap, F. H. Jewett, 3 00
Farmington, M. H. Cooley, 5 00
Garnavillo, Benjamin Sackett, 6 50
Green Mountain, Cong. ch. 15 50
Maple, Cong. ch., add'l, 3 00
Marion, Cong. ch. 20 00
Meriden, Cong. ch., add'l, 6 40
Monticello, Cong. ch. 20 00
Muscatine, German Cong. ch. 4 00
Onawa, Cong. ch. 11 75
Osceola, Stephen Baird, 2 00
Pine Creek, German Cong. ch. 2 00—208 59

MINNESOTA.

Austin, Cong. Union ch. 24 17
Excelsior, Cong. ch. 25 00
Faribault, Cong. ch. 27 00
Freeborn, Cong. ch. 2 25
Hutchinson, Cong. ch. 2 55
Medford, Cong. ch. 10 00
Minneapolis, Plymouth ch., 35.80; 1st Cong. ch., 23.54, 59 34
Northfield, "Minnesota Friends," 300 00
Rushford, Cong. ch. 2 20
Sauk Centre, Rev. J. C. Holbrook, 15 00
Sauk Rapids, Cong. ch. 3 00—470 51

KANSAS.

Atchison, Cong. ch. 30 00
Emporia, Cong. ch. 21 24
Topeka, 1st Cong. ch. 10 00
Wabaunsee, Cong. ch., m. c. 1 20
White City, Cong. ch. and Sab. sch. 5 75—68 19

NEBRASKA.

Clarks, Cong. ch. 6 05
Lincoln, "K. & C." 10 00
Plymouth, Cong. ch. 1 90
Valparaiso, Moses Allen, 9 90—27 85

CALIFORNIA.

Fort Jones, A friend, 10 00
Riverside, Cong. ch. 8 10—18 10

WASHINGTON TERRITORY.

Fidalgo, Pilgrim ch. 2 50

DAKOTA TERRITORY.

Blunt, Collections, 3 22
Ft. Berthold, Rev. C. L. Hall, 10 00
Ouida, Collections, 1 51
Pierre, Cong. ch. 14 35
Redfield, Cong. ch. 20 50—49 58

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyns, Miss S. L. Ropes, 60 00
Micronesia, Ponape, Contributions per Rev. E. T. Doane, 58 30—118 30
Legacies.—Sandwich Islands, Hawaii, Hilo, Rev. Titus Coan, by Mrs. Coan, 500 00

618 30

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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VERMONT.—East Hardwick, Cong. Sab. sch., 34.61; Hartford, 2d Cong. Sab. sch., 10.14, 44 75
MASSACHUSETTS.—Boston, Pilgrim Gleaners of Pilgrim ch. (Dorchester), for Rev. S. B. Fairbank, 19.55; Southboro', Pilgrim Sab. sch., for school in Talas, 43.57; Infant class, for school in Tung-cho, 7.50, 70 62
CONNECTICUT.—Falls Village, Cong. Sab. sch., for Kioto Training-school, 4; North Manchester, Cong. Sab. sch, for Kioto Training-school, 20; Roxbury, Cong. Sab. sch. (of wh. for Kioto Training-school, 7.75), 15.50; Saybrook, Cong. Sab. sch., for Kioto Training-school, 28.26; Southport, Cong. Sab. sch., 25.64, 93 40
OHIO.—Cleveland, Plymouth ch. Miss. Band, for sem'y in Africa, 47 Painesville, Cong. Sab. sch., for sem'y in Africa, 50; Springfield, Cong. Sab. sch., for sem'y in Africa, 10.75; Mrs. Warren's class of young men, 5.76, 70 51
MICHIGAN.—Rochester, 1st Cong. Sab. sch. 17 00
WISCONSIN.—Mt. Sterling, Fannie D. Gay, in place of Zulu's fleece, 1.55; Hansa's fleece for 1883, for Eastern Turkey Mission, 1.45; Racine, Welsh Cong. Sab. sch., Class No. 14, 2.45; Class No. 15, 4.64, 10 09
KANSAS.—Conway, Cong. Sab. scb. 1 40

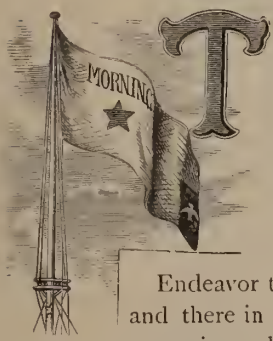
351 37

Donations received in July,	30,541 61	
Special Offerings " "	192 20	30,733 81
Legacies " "		24,187 33
		54,921 14

Total from September 1, 1882, to July 31, 1883: Donations, $326,867.12; Legacies, $116,557.27=$443,424.39.

For Young People.

THE CAPTAIN OF THE *MORNING STAR* TO HER OWNERS.



THE story of the *Morning Star*, and of her sailing among the islands of the Pacific, seemed to me, when I was a boy, and owned a ten-cent interest in her, as a pretty, imaginary tale. And now, when as her commander I look back and consider my thoughts of her, I can understand the thoughts of others. I wish I could bring her and her work before you as a *living reality*.

Endeavor to picture in your mind the vast Pacific Ocean, and here and there in it an island rising out of the wide expanse of water, appearing only a speck, yet crowded with human beings. Can you conceive the ignorance of creatures thus situated? They have not begun even to comprehend that there is any other land or that there are other people than their own. They know no other object in living than to gratify each one himself. The results of such a life are darkness, degradation, war, and misery.

If, then, their conception of this world extends no farther than around their little island and lagoon, what would ever lead them to thoughts of *a future world and life?* They could never know anything about it, and would continue in the future, as they have in the past, to live and die and be lost. Very few persons ever seem thoughtfully to consider the wretchedness of these poor creatures. If any do consider it their tender sympathies will be touched.

There is no way of reaching these people without a vessel especially provided for this purpose. That was the reason for building the *Morning Star*. Her white sails are seen upon the horizon. She approaches an island. Possibly the natives have seen ships in the distance before, but those on board had been afraid to venture near. This ship draws nearer and nearer, and the natives flee to the woods. As they become a little bolder, they peep through the trees. We beckon them to come on board, but the strange white men inspire them with awe. We beckon again; and a few braves enter a canoe, and cautiously leave the shore, and come a short distance toward the ship; then they beckon us to come to them. Thinking it only fair to meet them half way, we lower a boat and go slowly towards them.

We have brought along a Christian native from another island, who speaks their language, and this native shouts out to them the astonishing intelligence of

other countries and peoples, and a God, and a heaven, and informs them that we will leave a teacher with them, to tell them all about these things, if they will promise to care for and protect him.

Then the missionary family take their life in their hands, go on shore with their goods, and the *Morning Star* sails away, leaving them to begin their work of learning the language and teaching the natives of God and a future life. Can you imagine the astonishment of those heathen as they listen to all the wonders of this world, and of the world to come, for the first time?

And now follow in thought the missionary family through their long year on that lonely island—a whole year without sight or sound of the world outside. At last the time draws near when the *Morning Star* may be expected. Eagerly the missionaries scan the horizon from day to day, and often in fancy see something in the distance, but it is only fancy. "No *Morning Star* yet!" But the day comes when a speck is seen afar. There is no mistake now; it is really a sail! Then the fortunate one who has been first to see it cries out "Sail, ho! Sail, ho!" and the shout is taken up by others, and passed on in wild excitement, until there is no part of the island where the sound is not ringing through the cocoanut palms.

NEARING A LAGOON.

The *Star* draws nearer. The spy-glass of the missionaries is pointed toward her with eager gaze. Her flag is run up in the breeze, and hats, handkerchiefs, and branches are vigorously waved in return. We who are in the ship are now near enough to see the missionaries on the beach, and we strain our eyes to count. "One! two! three! Yes, thank God; they are all there!" Neither sickness nor death have kept any of that dear number from standing ready to welcome us. But how slowly the vessel seems to move! The missionaries cannot wait. Their boat is launched and is soon alongside, and their joyous faces are looking up into ours. We assist them on board, and once more they are with sympathizing Christian friends. Their hearts are too full for utterance, but with happy tears, embraces, and hearty hand-grips they show forth their unbounded joy.

These moments are the most satisfactory of my life. The delight of the missionaries at the annual visit of their ship repays me a thousand-fold for any privations I have endured in a sea life, to qualify myself to command the vessel, and be the instrument in God's hands of carrying them such wonderful cheer and blessing. And you must multiply this joy by twenty-five, for we now never visit less than twenty-five islands each year. Even this gives

DISTANT VIEW OF KUSAIE.

no idea of the glorious work your little Gospel ship is doing, or of the salvation she is bringing to the poor islanders.

It ought to be a source of gratitude that the Gospel has spread so rapidly in Micronesia, and been so wonderfully successful that the *Morning Star* is now too small for the needed work. We are cramped for room for the missionary passengers, their houses, provisions, mail, etc., and for the transportation of pupils to the training-schools on Ponape and Kusaie. We must charter another vessel to assist, or lay the little *Morning Star* aside, and ask the children to come forward and build us a larger ship — (or steamer?). How cheer-

NOINAWA, ON PONAPE.

fully every one of you would assist us, if you could know the importance of our vessel to carry on the work. The work is not done without great cost. For, after a voyage of ten months or more of active service, without time to keep her even in necessary repair, she must return to Honolulu and go into the hands of carpenters, riggers, sailmakers, and stevedores, to prepare her for another trip. Besides, the officers and crew must be paid, and provisions laid in for the long voyage. All which, together with the numberless expenses attending the sailing of a vessel like this, amounts in a year to about ten thousand dollars. But just compare the cost with the salvation of only one soul, and which will appear of most importance when at last we stand before our Father in heaven? The soul will then show as *priceless* and the money as *useless*.

If I had untold riches and could purchase the greatest happiness of life, I would purchase the joy of the moments when the missionary ship reaches the islands of Micronesia. You cannot share this joy, but, if you have ever helped the *Morning Star* on her course, the time *will come* when you will thank God that He permitted you this high privilege!

From her present commander,

ISAIAH BRAY.

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